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EDITORIAL

DURING THE MIDDLE YEARS OF THE NINETEENTH CENTURY two noteworthy movements arose in Denmark, one educational, the other religious. The first, the development of the Danish Folk Highschools, was briefly described in these pages last January in a course of a review of *Light from the North*, an important educational work by John K. Hart. In this issue a very instructive account of the second is given by Mr. Loft in *The Inner Mission Movement in Denmark*. It is a striking fact that they are linked together by the name of Bishop Grundtvig who was prominent in the beginnings of each.

This outline history of the Inner Mission deals with its background, its development, its constitution, and its results. The thoughtful reader will hardly proceed very far without being struck by certain singular parallels between the age that begat it and our own. Evidently religious history tends to repeat itself, or, as Mr. Chesterton would say, to rearrange itself.

Certain obvious lessons emerge as the story proceeds—the impossibility of long satisfying men's hearts with a religion drained of its spirituality, the necessity of some form of organization with a distinct leadership, the

importance of a religious press, the natural instinct of true spiritual life to express itself in good works.

Next to a fine biography, probably no serious descriptive writing is so well calculated to hold attention as one which traces the career of some great movement such as this. Mr. Loft's account is of peculiar value to our churches today on points that need not be indicated here.

SCHOLARLY INTEREST IN THE WORK OF PHILO OF ALEXANDRIA does not appear to diminish. If anything, his name has appeared with unusual frequency in the religious literature of the past few years, and his extant works are constantly drawn upon in various lines of research. It is not surprising, then, that Mr. Hoyle should devote one of his papers upon the place of spirit in ancient writings to *Spirit in the Writings and Experience of Philo*.

After brief reference to the life of this great Jewish writer and to his efforts to unite Jewish belief and Hellenic culture, we are shown his unique value in revealing to us the views of both Greeks and Jews, at the time when Christianity began, concerning the operation of the divine Spirit. Philo's own concept of "spirit" is taken up at considerable length, as was inevitable because of the wide range of his use of the idea. Four aspects of spirit, as the Jewish philosopher viewed it, are named—the physical, the physiological, the epistemological, and the inspirational. Mr. Hoyle deals with only the first three in this article.

It may be a source of wonder that a mind as keen and as indefatigable as Philo's should indulge in some of the ideas which he presents as explanations of various phenomena. But it must be remembered that science

as we know it was not yet born, that he was influenced by the speculations of Greek philosophy, and that he was seeking to explain the Genesis account of Creation in a way to harmonize with both the Jewish Scriptures and Greek thought.

The inspirational work of the Spirit, in Philo's experience and writings, Mr. Hoyle proposes to give us in a later paper.

THE INHERENT LIBERTY OF THE HUMAN MIND MUST and will assert itself in some way and at least to some degree. No organization whatever can bring its members to think alike, or impose upon all of them some system to which no one will ever take exception. It is so with the Roman Church; sometimes various individual temperaments and various racial groups react differently to the same doctrine or official position of that church as a whole.

Take the matter of Rome's attitude to Bible reading on the part of her people generally; does she discourage it or not? It depends. Mr. Bickerstaph's discussion of The Roman Catholic Church and the Bible, while written from the standpoint of a Presbyterian missionary to Brazil, a country of Portuguese speech and tradition, reveals at the outset that there is considerable latitude in the declarations of Roman ecclesiastics respecting this matter. Three widely differing propositions held by Catholic leaders are stated and then taken up at some length—the Bible as the Word of God should be freely read; the Bible as the Word of God must be explained to the people by the church only; the Protestant Bible, at least, is dangerous and should be destroyed.

Much of this informing paper is devoted to liberal

quotations from Catholic sources, and Figueiredo's threefold argument for the reading of the Scriptures by all the people may surprise many Protestants. There is also an extended consideration of the formation of the canon, wherein Figueiredo is again freely quoted, in order to show that there can be little sound reason for Catholic opposition to the reading of even such versions of the Bible as are offered by Protestant societies.

To sum it all up, it is made clear that there is, among Catholic writers, sufficient justification for the general use of the Scriptures in principle, even though church authorities may, for reasons of their own, be unsympathetic toward it in practice.

OVEREMPHASIS UPON THE INTELLECTUAL ASPECTS OF Christianity does not favor deep spiritual experience. It is not only that intellectualism by itself is prone to rationalism in religion; but it is possible for conservatism to find the philosophy of its faith so attractive that its spiritual side is overshadowed, slighted, forgotten.

A sick man wants something to restore health, not an analysis of the medicine. The sinner, the sorrowing, the suffering, the misguided, the disheartened, are ever with us, and they seek a remedy, not an explanation of its working—"Lord, that I might receive my sight." The practical mind, in dealing with its problems, has far less interest in processes than in results. For this reason it is well, in a periodical devoted so largely to exegetical, historical, homiletic, and theological problems as such, to consider occasionally something that is primarily spiritual. Dr. Martinson's paper, *The Mission of Joy*, belongs to the latter class.

Most of us doubtless regard joy as a mere emotion produced by what is desirable to our natures. We have

not thought of it as having any special mission. But in this brief paper, of a fine inspirational type, we have suggested not less than ten sides of the mission of joy.

Dr. Martinson, in a letter accompanying the manuscript, modestly refers to his article as "incomplete and fragmentary." But no human treatment of a theme of such transcendent meaning for the followers of Christ can be anything else. Every one of these ten phases of the mission of joy suggests a sermon on that point alone.

IT HAS BEEN REMARKED TIMES WITHOUT NUMBER THAT, were mankind moved by the highest motives, there would be no need of the present cumbersome machinery for establishing and safeguarding justice on earth. If everyone respected the property of others a law against stealing would be an absurdity. But the great problem is, how may men be brought to such high moral standards as make laws and other safeguards unnecessary?

The answer is not difficult or complicated, and Dr. Brewer clearly sets it forth in writing upon *The Sure Foundation*. After indicating present conditions and some of the proposed ways for meeting them, he lays down, as the first essential, vital belief in a personal God who is concerned with human life and affairs. Then he stresses loyalty to things we associate with God—the Bible, prayer, the Christian Sabbath, redemption through Christ.

The effect of the present neglect of religion in certain countries referred to is confirmed by quotations from men in position to know the facts. It is not only an individual matter that concerns us here, but, as Dr. Brewer says, we are facing a world crisis which only Christianity can meet. Here again noted men are drawn upon for confirmation.

In this brief paper the successful pastor of a prominent church simply appeals for a return to the great realities, with wholesome counsel and emphasis upon a need that cannot be explained away. It is one thing to know a fact, quite another to realize it. If these words of Dr. Brewer stimulate a deeper appreciation of the present situation, and move others to utter similar urgent calls for a great return to God, they are infinitely worth while.

THIS LIST OF BOOKS, REVIEWED IN THIS ISSUE, IS NOT long, but each volume is adequately handled:

The Unique Status of Man.—*Carr*.

Transition.—*Durant*.

A Manual Grammar of the Greek New Testament.—*Dana and Mantey*.

Christ at the Round Table.—*Jones*.

Israel and Babylon.—*Wardle*.

Five "Musts" of the Christian Life.—*Meyer*.

R. M. K.

THE INNER MISSION MOVEMENT IN DENMARK

By STINUS S. LOFT

THE INNER MISSION in Denmark is a mission of the Word of God. It had originally no program of civic welfare nor of social service, nor yet of Christian philanthropy, and whenever any of these agencies are employed they are made to serve simply as means to an end. From the earliest beginning the objective has been to develop, quicken, and strengthen the spiritual life among the people by preaching the Word of God in such a way that it becomes a power and influence in the heart and life of the individual. The law is applied to the heart of the sinner by bringing him face to face with the certainty of loss and damnation unless he repents of his sins because he sees himself as otherwise lost.

The total depravity of man in his natural state is a very pronounced feature of the Inner Mission preaching; but the messengers have also another message, a message of love, a message of mercy, the message of Christ. This is applied as soon as the sinner has been convicted of guilt and of utter inability to attain unto salvation by any human merits or efforts. To such an anguished heart the Gospel is applied, the Gospel of grace and of free salvation, the Gospel of Christ, the Gospel that assures a full and complete salvation for this life and for all eternity by faith in Jesus Christ. The aim, then, is to bring people into a real and living relationship and fellowship with God by means of the Word of God. When in the course of time it became

apparent that bodily suffering and want were barriers to accepting the Gospel the workers in the Inner Mission considered it a duty to remove these obstacles by deeds of mercy.

THE BACKGROUND OF THE MOVEMENT

The religious background of the movement extends back to the eighteenth century. Denmark has received many of her religious impulses from Germany. She accepted from Germany the Lutheran Reformation with eagerness and under peaceful conditions. The Pietistic movement left its mark in Denmark. Rationalism in turn was also readily admitted and allowed to perform its pernicious and stupefying work in the hearts of pastors and people. Hymns were rewritten and divested of their distinctively Christian expressions and were collected in a hymnal called *The Evangelical-Christian Hymnbook*. The Catechism suffered similar mutilation. The pulpit became virtually a lecture platform where not only religion, but even virtue and morality, gave place to purely utilitarian lectures on stock raising and soil improvement.

As early as 1776 a layman is reported to have raised his voice against this soul-destroying condition and denounced it in private and in public. His exertions were imitated from time to time by other pious men who felt themselves called to bring about a reform, as far as their time and talents allowed them to exert their influence within their immediate localities. The results of these attempts were very meager. The pastors availed themselves of the ordinance of 1741, which was enacted against conventicles. This ordinance made it a misdemeanor, punishable by fine and imprisonment, for a layman to attend or to lead a religious conventicle ex-

cept when it was conducted by a pastor. Through the influence of the pastors where these lay preachers were working this ordinance was rigidly enforced.

The eagerness with which the people flocked to these lay preachers, however, indicated that there was an urgent need for improvement. About 1800 Bishop Balle, desirous of bringing the Gospel of Christ to bear on rationalism, attempted a reform. He labored to influence the pastors to edify their parishioners, and published books for the purpose of leading men to Christ; but his efforts, however, amounted to little. He lost favor with the rationalists and he was mistrusted by the pious element. Balle deserves the credit of breaking the spell of rationalism in Denmark; yet the work of administering its death blow and of ushering in a truly evangelical type of preaching and a pious and devotional way of Christian living was left to three distinct movements or tendencies which still prevail within the church of Denmark.

The earliest of these movements was ushered in by Mynster, a court preacher. It was later modified and improved by Martensen, the celebrated theologian. The reform advocated by these men was along rather conservative lines. They were not ready to part entirely with rationalistic tendencies, but sought only to modify these sufficiently to make them harmonize as far as possible with Christianity. This was the beginning of the high church element of Denmark today. It is thoroughly orthodox in its faith and confession. No special manifestation of piety is required of the worshipers except that they are expected to attend the services somewhat regularly and partake of the Lord's Supper at least twice a year. Perhaps this movement's chief service to the Danish church is rendered through its loyalty

to the established church and its insistence on retaining the ancient and beautiful form of worship. So strongly is the form of worship emphasized that this wing of the church may even be in danger of fossilizing in ritualistic formalities. No pronounced spiritual manifestation is expected from it. So many names for it have been proposed and rejected in the past that it has been mockingly styled "The Nameless Ones" by the adherents of the other wings. The term "Centrum" has been applied within recent years and seems to satisfy all concerned. It was this tendency that Søren Kirkegaard designated as "official Christianity" and against which he directed his violent attacks.

The second and far more thoroughgoing movement was ushered in by Grundtvig. This man may be called the father of modern Danish thought and culture. On his father's side he hails from a lineage of pastors for several generations. He was a pastor himself. He was greatly disturbed in conscience and deeply touched in heart by the lack of spirituality among the people, and he raised his voice against it in the most impassioned language. Though young he attacked vigorously the lack of spirituality and Christian living among the pastors, and sought to meet spiritual indifference and rationalistic tendencies by bringing the people into a true and living relationship with the Saviour Jesus Christ through the living Word of God. The fond and ardent hope of Grundtvig was to revive the Christian life and spirit as it appeared in the early church and reappeared with the Reformation, and he applied himself to the task of making this Christianity the burning desire and the impelling motive in the hearts of the people with respect to both worship and daily life.

These ideas were not well received by the pastors;

they were considered not only dangerous but also revolutionary. Grundtvig was called to task for his attempts at reform; he was reprimanded, fined, and imprisoned, and for a while unfrocked. But in spite of persecution he reached the hearts of earnest and thoughtful Christian people and filled them with a burning desire for a spiritual revival. He was the man of the hour. His influence was tremendous. He has put a stamp on almost every variety of intellectual and spiritual life and culture in Denmark.

For a while all those in favor of reform looked to him as their leader and guide, and would have followed him had he continued as he began. But he swerved from the truth. He promulgated a most peculiar view of the Apostles' Creed and insisted most tenaciously on its acceptance as correct. "The Creed," he said, "is the inspired word of Jesus Himself and has come down to us just as He uttered it." He also maintained that this; the Lord's Prayer, and the words of the institution of baptism and of the Lord's Supper are the only inspired words of God. He emphasized strongly that the Bible is not the word of God, but only contains this word.

Aside from these and other eccentric teachings, such as the possibility of conversion after death, Grundtvig's service to the Danish church has been beneficial. By his incessant labor he aided in freeing the church from rationalism and in sounding a timely warning against the danger of cold formalism. He was instrumental in opening the inlets of the hearts of men to the life producing streams of God's grace and mercy. He awakened a desire for true Christian preaching. His view of the sacraments was orthodox. The deep and serious view of the sacraments so prevalent in the Danish church today may be traced to his influence. The

Grundtvigians, aside from having their religion tinged with a rather pronounced coloring of national and social aspects, differ widely among themselves in the seriousness of their religious life.

The Inner Mission wing constitutes the third movement within the church of Denmark. Before Grundtvig appeared many people had been seeking spiritual nourishment from other sources besides the local churches and pastors. The Hauge movement in Norway and the Methodist movement in England seemed to point towards the solution of the problem of obtaining spiritual help and direction. The Pietistic movement in Germany had left lasting impressions. Kingo and Brorson were both followers of this movement and gave impulses to spiritual awakening through their numerous hymns. Bogatzky's *Golden Treasury of the Children of God* became a means of comfort to many souls. Luther's sermons became the Sunday afternoon reading in many homes. By these means the Spirit of God was kindled in the hearts of many. People became anxious not only for their own spiritual welfare, but also for the salvation of others.

Here and there were found devout laymen who, by conventicles and private conversations, sought to develop a true spiritual life in their several communities. Foremost among these lay preachers may be mentioned such men as Peder Frandsen of Uldum, Frantz Pallesen of Grenaa, and Peter Larsen Skraeppenborg. In other parts of the country may be mentioned Henrich Swane, Kerteminde, Christian Madsen, Bregnor, and Jakob Hansen Fisker, Bisserup and Rasmus Ottesen, Verslev. It was men such as these who in spite of persecution, imprisonments, and fines broke the ground for the Inner Mission by disseminating the Word of God

in the hearts of their fellow men. They had tasted the fruits of salvation, and now, actuated by love to God and to their fellow men, they were eager in their desire to lead sinners away from death into a life of faith in Jesus Christ by accepting Him as sufficient for salvation. At the appearance of Grundtvig these people flocked to him as the emancipator from the oppression of the government, and considered him as the man who could satisfy their spiritual needs. Had it not been for his peculiar tenets Grundtvig would have continued as the leader of this element which now struck out a new path of its own.

Until the middle of the century no efforts of organization or of concerted action had been made; each little community worked by itself and solved its own problems. The need of united efforts was keenly felt, especially when it became apparent that some of the men promulgated teachings different from those of Luther. As a means for supplying the need several laymen met on September 17, 1853, in Ordrup to organize a society whose sole aim and purpose should be to advance the Kingdom of God by means of, (1) preaching by laymen on a sound Lutheran basis, and (2) orthodox Lutheran literature. The society was named *Føreningen for Den Indre Mission* (The Inner Mission Society). One missionary was to be sent out immediately, and a monthly paper was to be published. Jens Larsen was selected to be the missionary, and Peter Sorensen became the editor of the monthly to which the name, *Den Indre Missions Tidende* (The Inner Mission Tidings), was given, which it still retains.

This organization lasted eight years. Its aim was to reach the heart of the individual and to lead him into a close relationship with his God by awakening a deep

realization of his sin and a thorough conviction of his guilt and thus to strip him of every stitch of work-righteousness until he would seek to be clothed with the righteousness of God and rely for hope of salvation solely upon faith in Jesus Christ. Its message attracted wide attention and touched and inflamed the hearts of the listeners. New fields of labor were continually opened, and an additional missionary was engaged. The work prospered, but the organization failed. Internal strife and jealousies arose, and in 1861, when it met at its annual fall meeting, it was dissolved. Its existence, however, was not in vain. The urgent need and wonderful opportunity of the work had been demonstrated, and the dangerous elements of the organization had been pointed out. The field was white for the harvest, but the workers were weak. The organizers and workers had learned the value and possibilities of such a society, and had been convinced by experience that the work must be built upon a broader basis and sounder principles to insure success.

With these conditions presented as the background of the Inner Mission movement in Denmark, the further history of this third religious tendency will now be traced briefly from its humble beginning in 1861 in a small hamlet until the present time, when it is a dominant factor in the church life of Denmark and has assumed such proportions that it is the strongest of the three main currents of religious thought within the Danish folk-church.

THE DEVELOPMENT OF THE PRESENT MOVEMENT

During the existence of the shortlived *Indre Missionsforeningen* mentioned above only one pastor, C. F. Roenne, had affiliated himself with the movement. The

small interest manifested among pastors may be accounted for by the mutual suspicion existing between the laymen interested in the work and the pastors. The laymen saw the need of having theologically trained men in their midst, but they would receive them only as brethren in Christ and not as pastors. Pastor Roenne was elected president of the society because of his talent as leader, and because he consented to be considered as on equal terms with the other members. The pastors in general looked upon the movement with disdain and scorn, and in many instances they exerted a hostile influence against it. The missionaries were considered rivals, and Roenne was severely criticized for joining forces with them.

The fall meeting of 1861 was at hand. Pastor Roenne was thoroughly conversant with the internal troubles of the society. He hoped skilfully to guide the events of the meeting by inviting two young pastors, Vilhelm Beck and Johannes Clausen, to be present. Pastor Beck was to deliver the opening address. Basing it upon the miraculous draught of fishes (Luke 5:1-11) he emphasized the fact that the small success in the work of the lay movement was due to two causes: (1) The laymen counted themselves all sufficient for the work and minimized the work that the helping hand of the pastor could exert. (2) The pastors, due to false reports they received, were disdaining the laymen's work and were failing to see the wonderful possibilities for saving souls by the activity of lay preachers. He closed by a plea for co-operation in the work of saving people from sin and stated that laymen and pastors must work together hand in hand.

The effect of his words became apparent at the business session which followed. The former society

was dissolved, but immediately on the same day, September 13, 1861, a new one was formed. The name, *Kirkelig Forening for Den Indre Mission i Danmark* (Ecclesiastical Association for the Inner Mission in Denmark) is significant. It was to be a society of the church, in the church, and for the church. The salvation of all men is the watchword. Two men in a boat dragging a net being filled with fishes constitutes the symbol of the Inner Mission. The influence of Beck's sermon is most evidently seen in the personnel of the board of directors. According to the best authorities, the board consisted at first of three pastors and two laymen. The number has been changed from time to time. At present there are fifteen members, nine pastors and six laymen. The pastors and laymen are working hand in hand. The Inner Mission movement in Denmark, as it appears today in its manifold manifestations, has its root in the basic principle expressed by Vilhelm Beck in the address at its initiation.

The form of government of the society demanded immediate attention. The former society was very democratic in both organization and government. This very condition proved to be one of its fundamental weaknesses as it gave occasion for strifes and divisions. To obviate dangers of this nature it was decided, at the suggestion of Beck, to leave the administration of the society entirely in the hands of the board of directors. It was also decided to send out missionaries as fast as men and means could be obtained. *Den Indre Missions Tidende* was to be continued, and other religious and devotional literature was to be published and distributed at small prices by colporters.

The officers resolutely went to work. The fields were white unto the harvest. Requests were constantly

received from various places and communities to send missionaries to break the bread of life to the many people that were hungering and thirsting after righteousness. But the means were small and the men available few. Jens Larsen, the missionary of the former society, had been discharged on account of false teachings. Jens Sorensen Dyrholm a man trained in the former organization was the only one available at first. *Den Indre Missions Tidende*, now with Beck as editor, became a very efficient means of creating interest for the mission and of obtaining the necessary money for carrying on the work. New missionaries were engaged and new fields of labor opened.

In 1865 the movement entered Copenhagen, the capital city. Here Pastor Rudolph Fremondt was the guiding influence there until his death, in 1879. Since his death the work in the capital has been somewhat separated from the main activities of the Inner Mission. This may be attributed to two causes: (1) The men who took the lead of the work in Copenhagen had ideas differing from those of other workers, which they had gained through the acquaintance with the mission work in Germany as it manifested itself through Pastor Wichern and other rescue workers. (2) The social condition of the metropolis made necessary deviation from the work as carried on in other places. The rescue work was thus from the beginning an integral part of the mission work in Copenhagen, a condition which made the work somewhat distinct from that in the other fields. Under these conditions the *Forening for Den Indre Mission i Kobenhavn* branched off, with a constitution and a board of directors of its own. The two organizations work together in close harmony and supplement one another. In the same year, 1865, Beck and

Clausen made an extensive tour of three months duration in Jutland and laid there the foundation for the Inner Mission. This field has proven from the beginning to be the most fertile in furnishing followers and supporters and ways and means for the mission.

The people were eager to hear the Word of God. Constantly requests reached the board to send out more missionaries. These were procured as fast as the offerings came in for their support. The experiment of sending out an itinerant pastor was tried in 1868. The idea proved a success, and later others followed. Resident pastors having the cause at heart would offer their services for special meetings to be conducted in the locality assigned by the board of directors. No matter where the meetings were conducted the people would attend. The old pioneer missionaries were very fond of telling how people from places far away would come in joyous expectation of hearing God's Word after they had performed the journey of ten, twenty, yes, thirty or even more miles with no other aid to travel than a home-made walking stick. Anders Stubkjær, who spent over forty years in the service of the Inner Mission as missionary, delighted to relate various incidents to show how eager people were to attend the meetings. For the purpose of saving on the wooden shoes as well as of walking as easily as possible, men from far away places would often shed their shoes and stockings and carry them over their shoulders whenever weather conditions permitted such comfort.

The problem of finding proper places for the meetings soon presented itself for solution. At first the homes and farmhouses were adequate, but as the attendance increased other facilities had to be provided. In the summer time the beautiful beech forests afforded

ample accommodation in fair weather. When weather conditions prevented meetings in the open they were held in schoolhouses in the country and in public halls in the cities. Whenever the resident pastors were in sympathy with the movement the churches might be used when the speaker was a pastor. But a more suitable type of meeting-place was wanted. To satisfy this want mission houses were erected throughout the realm. Today the Inner Mission has about 557 of these meeting-places.

The Inner Mission endeavors to make the Gospel of Christ known to men in every calling and condition of life. It attempts to be a means for bringing sinners of all classes of society into a living relationship with Christ.

Homes for seamen are established in many of the Danish seaports in most of which homes missionaries are located to minister to the spiritual needs of the seamen. A circulating library operated in connection with these homes affords opportunity of influencing the seamen for good when on their voyages.

The need of the soldiers has not been neglected. In about ten camps the Mission is carrying on its work of helping the soldiers in fighting the good fight of faith and enlisting in the army of Christ.

As early as 1887 the desirability of institutions of learning became apparent. At present there are nine of the well known folk high schools, nicknamed the "rural universities." These are attended by young men during the winter and young women during the summer. The aim of these schools is to give the young people attending them a course in general culture under Christian influence. The specific aim of this type of schools is to furnish the students with the key by which

they may gain access to the treasury of the real and enduring values in life. Besides these schools which prepare for life in general, the Inner Mission maintains five normal schools and colleges, one technical college, and one agricultural college. Thousands of young people attend these schools and are trained under the influence of true Christian teaching. When these students leave they have not only become better citizens than they were upon entrance, but they have also been prepared for Heavenly citizenship and have in most instances learned to love their Saviour and to follow Him.

As early as 1877 the attention of the Inner Mission was directed towards the need and relief of those unfortunate girls who had fallen by the wayside and lay helpless. Thora Esche became the life and soul in this work. Her observation of the work of this nature in Germany, Belgium, Norway, and Switzerland had fully convinced her that a different procedure than was followed in those places was necessary if such girls were to be rescued and saved for society. In the homes she visited she noticed that the restraint of the home was especially distasteful to the girls. Miss Esche, influenced by her genuine love for these unfortunates, gave them all the freedom that could be given to them, even to the extent of permitting them to leave the home. *Magdalenehjemmet* (The Magdalen Home) was the first one of these. Four additional homes of similar character have been established. In these about three thousand girls, who otherwise would have lived a life of shame and misery and would have become a burden to society, have found a refuge and by the Christian love and influence accorded them they have become thrifty and happy home makers and mothers.

There are several homes for the homeless and un-

employed. Here food and lodging are furnished at a very low cost or may, if necessary, be obtained free of charge.

Inner Mission hotels are found in many of the cities. Most of these are privately owned and operated, and they are all founded as a financial investment. However, the idea of serving Christ is not lost sight of. The soul as well as the body is ministered to at these hotels.

The Mission has established two institutions for the training of ministers of mercy. The Saint Luke Deaconess Institution is the older and trains girls to become sisters of mercy in the congregations, in the hospitals, and in the foreign field. The deaconry in Aarhus prepares young men for work among the needy. The work and the plan of this institution has its prototype in *Das Rauhe Haus* in Hamburg. The graduates of these institutions are greatly in demand.

In 1883 was launched the work among the young people and children. Work of this kind had been done previously but was of a rather sporadic nature and without united effort. Children's services are conducted Sunday afternoons. As the work of formal instruction in religious knowledge is carried on by the public schools these Sunday services assume the nature of a regular divine service where the sermon is adapted to the special needs and capacities of the children. At present about 70,000 children are under the influence of these services and learn there to love and serve their Lord and Saviour.

The work among the young people is carried on through the Young Men's Christian Association and the Young Women's Christian Association. These societies have much in common with ours; but have also some features that are different. The homes are not

so much lodging places and club houses. They are primarily centers of consecrated Christian influence for the young people. To these homes some 28,000 young men and 30,000 young women resort in many instances daily for spiritual help and direction. Evening Bible classes and study groups are arranged to minister to the need of the several ages of the young people.

The university students are not neglected. The work among them is carried on by the society of the students called *Danmarks Kristelige Studenter Forbund* (The Danish Christian Students' Union). Through this organization the Inner Mission brings the Word of God to bear upon the future leaders of the realm.

The staff of missionaries consists today of 190 laymen devoting their entire time to the work, and of 125 giving part time service. These are all engaged and supported by the society. Besides these about forty per cent. of the pastors are in sympathy with the work and exert their influence.

The Inner Mission has from the beginning relied upon its literature as one of the means of reaching the people. There are five weekly periodicals published by the Inner Mission with a total subscription of 190,000. The daily paper, *Kristeligt Dagblad* (Christian Daily), is privately owned, but is published in the interest of the Mission.

The Inner Mission has experienced a steady progress during its entire existence. Difficulties have arisen from time to time that taxed the skill, the patience, and the faith of the board of directors. God has so guided affairs that difficulties of whatever sort have not only vanished but have left blessings and strength in their

place. The most vigorous growth of the society occurred during the last twenty years of the last century. During this period more new fields were occupied and more mission houses were erected than at any other period of similar duration. It was a time of great spiritual awakening, and a time when the work among the children and young people began to show its effect.

HOW THE INNER MISSION IS CONSTITUTED

The Danish people repudiate the term "state church" when applied to the established church of Denmark. They themselves refer to it as the *Folkekirke* (the Folk Church). The term is appropriate to the existing conditions. The people are members of the church unless they expressly state other preferences. The pastor is practically elected by the people of the parish and receives his maintenance from the parish, not from the state. Somewhat more than 98 per cent. of the population are members of this Folk Church, which comprises the adherents of the Centrum, of Grundtvig, and of the Inner Mission. The adherents of these tendencies all worship together at the same time in the churches of their respective parishes. They meet together Sunday morning in the Folk Church for worship, and here no difference could be detected. After the services the differences may generally be noticed. The Centrum adherent may spend the afternoon in pleasure seeking, the Grundtvigean is likely to attend a lecture on a current topic of the day, the Inner Mission man resorts to the mission house to hear a sermon and to sing songs of praise in order to be edified himself as well as to edify others.

The Inner Mission is an integral part of the Folk Church. It is not a sect or even a branch of the church.

It is a tendency within the church, a finger pointing to Christ as the Saviour of the world. It is a light shining in the darkness, a leaven permeating the whole lump. This is all it pretends to be. Its objective is to have all men saved; and in its attempt to reach this objective it works in the church, with the church, and by means of the church. The Inner Mission is not a society. There is no membership register, no dues and fees to pay. No one, therefore, becomes a member of the Inner Mission. The Inner Mission is only a force within the church, and all that the friends of the Mission can do is to direct that force towards the accomplishment of the task of bringing sinners and the Saviour together.

The governing body of the Inner Mission consists of fifteen members, of whom the pastors must be in the majority. The chairman must be a pastor. This board transacts all the business of the Mission. It employs and locates the missionaries; it receives the donations and pays the salaries. It arranges for the semiannual meetings. It fills the vacancies in the board as they occur. The following pastors have served as chairman of the board: Pastor Roenne (1861-1881), Pastor Beck (1881-1901), Pastor Zeuthen (1901-1915), Pastor Carl Moe (1915-1927), and Pastor Kold (1927 to the present time). All except Pastor Roenne died in office.

The government might seem to be rather arbitrary and oligarchic. The arrangement however has worked admirably. A member not in accord with the policies pursued and the measures enacted by the board resigns from his post to give room to another who is chosen by those who remain. An effort was made in 1876 to have a more democratic form of government, but the attempt

ended in a complete failure. Since then no effort has been made, and no desire has been shown for a change.

To facilitate the work of the Mission, the country has been divided into 583 districts. These districts are arranged in twenty-four circuits. This division is made mainly for the sake of convenience in assigning missionaries throughout the country and to facilitate in the arrangement for special meetings.

The financial support of the Inner Mission is derived entirely through free will offerings. The annual income varies from 725,000 to 1,000,000 crowns. A crown at normal rate of exchange is worth about twenty-five cents in American money.

The Inner Mission keeps entirely aloof from both church and state politics. The adherents vote and exert their civic influence as individual citizens.

THE RESULTS OF THE MOVEMENT

The results of this movement are very difficult to tabulate. Conditions warrant the statement that the Inner Mission movement saved the country for genuine Lutheran Christianity. It may be worth while to notice that the material progress and prosperity of the country has developed simultaneously with the Inner Mission ascendancy. Most of the theologians of the University of Copenhagen are very conservative when compared with the theologians of other European universities. Some of its professors are Inner Mission men and exert an influence against the subjective Biblical criticism of the day.

But for the influence of the Inner Mission the attacks by George Brandes on the very pillars and foundations of society, the home, and the marriage tie might have been dangerous. The social disturbance George Brandes and his kind labored to produce was fully

counteracted by the Inner Mission with its true message of Christ. Brandes' last book, his swan song, Jesus is a Myth, created no special sensation in Denmark. The faith of the people is too well established by the influence of the Inner Mission to be shaken by such utterances.

Before the rise of the Inner Mission the Mormons and other proselyting sects were making heavy inroads among the Danish people. As soon as the Inner Mission became generally known, the number of converts to these sects decreased to a small fraction of what it previously was.

The Inner Mission people are zealously guarding the pulpit, that the message of Christ may ring true and pure. The message of the pulpit has improved greatly since the rise of the Mission. The Gospel of sin and grace is proclaimed from the pulpits in Denmark.

The effect of the Inner Mission is seen in the activity and interest manifested in foreign mission work. The annual budget for this purpose is about 5,000,000 crowns, not such an insignificant sum when the population and size of the country is considered. There are eleven foreign mission societies supported to a large extent by Inner Mission people.

As workers in the Kingdom of God the missionaries have followed the three essential principles laid down by Luther for a true and faithful worker, namely: To preach and teach correctly, to pray from the heart, and to suffer with earnestness. The Word of God has continually been preached under these conditions, and by that preaching many thousands of people have turned away from a life in sin to a life in God. When all is said, the results of the Inner Mission are that sinners are saved, and God is glorified.

SPIRIT IN THE WRITINGS AND EXPERIENCE OF PHILO

By REV. R. BIRCH HOYLE

PHILO OF ALEXANDRIA is an important writer for the student of Judaism amid Hellenistic surroundings. Born somewhere about the year 20 B.C. and living far into the first Christian century, he was a contemporary of Jesus Christ and of the early years of the Apostle Paul. He was certainly alive in the reign of Caligula the Emperor, for he was the head of an influential deputation which sought (A.D. 40) to dissuade the Emperor from carrying out his purpose of having a statue erected in Jerusalem. This embassy failed in its task, but the esteem in which Philo was held by his Jewish associates can be seen in the position thus accorded him, and he lost nothing by his failure, if we may judge from the fact that his son, Tiberius Alexander, became the husband of Bernice, daughter of the King Agrippa who meets us in the Acts of the Apostles (Acts 25-26). At the time of his being sent as envoy to Rome he tells us he was already an old man (*De Legatione ad Caium* 28). Other details of his life are scanty; from Josephus we learn that he belonged to the most aristocratic circles of Alexandria; that he once at least visited Jerusalem; and from his writings we know that he was a diligent student of Greek philosophy, owning Plato as his master.

With Christianity he appears to have had no contact, but he is most valuable as a witness to the ideas held by

Jews of the Diaspora who had come under the influence of Hellenism. As Schürer tells us, "He is the most illustrious among all those who strove to unite Jewish belief with Hellenic culture, to be the means of imparting to Jews the cultivation of the Greeks, and to Greeks the religious knowledge of the Jews" (The Jewish People in the Time of Jesus Christ, Engl. trans., Div. II, vol. II, p. 322).

For the purpose before us, of ascertaining what notions were held concerning "spirit" by non-Christian Jews and educated Greeks in Egypt at the turning-point of all history, when Christianity first made its appearance, he is of inestimable worth. The views of the working of the divine Spirit cherished by the educated world outside of Christianity can be drawn from his writings with copious fulness, and supplement in various ways the information conveyed in the Acts and Paul's letters concerning how the distinctive doctrines of the Spirit of God would be understood by the generation to which the first of apostles preached. "For the life and thought of the Graeco-Roman world to which Christianity made its appeal, he is in many respects a witness of the first importance," says Professor H. A. Kennedy (Philo's Contribution to Religion, London, 1909, p. 7).

Moreover the comments made by Philo on the text of the five books of the Law give interesting examples of the allegorical mode of expounding Scripture and afford useful hints on the interpretation of the Old Testament. The Pentateuch is, *par excellence*, the chief storehouse of divine revelation, and Moses is the greatest of prophets. "All that stands written in the sacred books are divine oracles, declared through him . . . in person in a state of inspiration and posses-

sion" [*De Vita Mosis* ii (iii), 187, Cohn & Wendland¹]. Three-fourths of Philo's works are occupied with the explanation of the Mosaic Law, and the references to the Spirit, whether in nature, man or God, are usually made in connection with the occurrence of the word in the Biblical text. As these texts are not many in the Pentateuch it may appear at first sight that little can be said, but when one recalls that the creation of man, the removal of divine spirit from human beings, the distribution of the spirit from Moses to the seventy elders, the inspiration of Abraham, Moses, Bezaleel, occur in this part of the Bible, it will be seen that the leading usages of the term "spirit" come under Philo's attention.

Into these Biblical citations, however, Philo reads the ideas he had acquired from his extensive reading in philosophy; he lays under contribution "the most divine Plato," the works of Aristotle, the tenets of Pythagoreanism, and especially the works of the middle and later Stoics; but throughout he remains a Jew, though his rabbinical love of minutiae at times makes him tedious and prolix in his writing. Yet he remains a valuable witness of how, in an age of syncretism, he combined his Jewish faith with the wider views of Greek culture. He was broadminded and far above the narrowness of many of his Pharisaic contemporaries. He sought to show that within the Law the best of Greek thought and speculation could find a home; the Mosaic laws he held to be of universal validity and application. "These laws," he says, "bear the impress of the seal of Nature, and, we trust, will abide for all coming time, endowed with immortality" (*De Vita Mosis* ii. 14).

¹ In citations, CW. will represent this edition; Mangey will be cited under the letter M.

The purpose of the book of Genesis is, "to describe the making of the world, as signifying that the world is in harmony with the law and the law with the world, and the man of the law is at once a citizen of the world [kosmopolitos] guiding his actions with reference to the will of nature, by which also the entire universe is administered" (*De Opificio Mundi* i. 3).

The concept of "spirit" in Philo covers a very wide range. He includes under it the atmospheric phenomena of air and wind; it is the purest of the four elements of which the world of matter is composed; it is also the life principle in the bodies of animals and men; and, in accord with the physical and physiological ideas of his time, it is thought of as a fine material substance pervading the human body, somehow conveying the sensations from the nerve organs to the mind. From this view the transition is made to "spirit" as the medium of knowledge, whether of terrestrial or celestial objects, and here it becomes psychological. Then, at a higher stage, the "spirit" is the agency whereby prophets, seers, and philosophers are visited from without, thrown into the state of trance, divine possession, and prophetic inspiration, and made recipients of the highest form of knowledge attainable by man,

On this dim spot, which men call earth,
the knowledge of God Himself. Put briefly, spirit is at once, 1, physical; 2, physiological; 3, epistemological; 4, inspirational, in its workings. The first three of these aspects we now proceed to illustrate as far as possible from Philo's writings.

1. THE PHYSICAL VIEW OF SPIRIT

In accordance with the Hebrew word *ruach*, which is translated in the Septuagint frequently by *pneuma*, in

the Latin Vulgate by *spiritus* (whence our English spirit), a distinction is drawn between it and air. Atmospheric air is referred to as "a gentle air and a moderate exhalation. . . . Derived from matter it is . . . like the perfume arising from aromatic spices." Spirit, on the other hand, is characterized by "strength, tension and force"; it is air in motion. Alluding to the passage in Genesis 1:2, Philo says, "The spirit of God is spoken of in one way as the air flowing over the earth, bringing with it a third element, water, in the passage 'the spirit of God was being borne over the water'" (*De Gigantibus* 5, M. i. 265; *De Legum Allegoriis* i. 13; M. i. 52). There is here an allusion to the Stoic view that four elements made up the matter of which the universe was composed, viz: air, fire, earth, and water. Spirit was a combination of air and fire, and according to Chrysippus (B.C. 280-207), "God [$\tau\acute{o}$ $\theta\epsilon\upsilon$] is spirit moving itself for itself and from itself, or spirit moving itself forward and backward" (Stobaeus: *Eclogae* 1, p. 374). Thus the warm, moving air, the ether of the ancient world of thought, was really the breath of God and the formative agent in the molding of matter into a world. The qualities of "strength, tension and force" are similarly derived from Stoic physics. As Seneca put it, "Our Stoics say 'in the nature of things there are two things, from which all things proceed, cause, or *tenor*, and matter'" (*Epistulae* lxxv). Tenor is the active force which puts matter in motion, and the two go together; no matter without spirit, no spirit without matter. The danger of this manner of speaking is that it makes matter eternal and God a part of the material world.

Philo never quite avoids the difficulty of combining God with the world, but he escapes by keeping to the Biblical narrative. Thus, "Spirit is the most life-giving

thing, but the cause of life is God" (*De Mund. Opfic.* 8; M. i. 7). Like the Hebrew word *ruach*, spirit always connotes power at work, and Philo naturally carries into his use of the word the notions about force that prevailed in the science of his day. As breath, like air, expands and contracts when warmed and chilled, and yet was regarded as a fine, tenuous substance, so God's spirit was taken as being stretched out from Him and reaching through all space to all created things. "God stretches forth power from Himself," he says, "by means of the spirit until it reaches the substratum, man" (*De Leg. Alleg.* i. 13; M. i. 51.)

Already before Philo's day this view of God's spirit as a physical breath and force had come into Jewish writings. In the Wisdom of Solomon, a book clearly tinged with Hellenistic ideas, we read: "The spirit of the Lord hath filled the world and that which holdeth the universe together hath knowledge . . .," and again, "the spirit" that is in wisdom "permeated and containeth all things by reason of her purity," and "because she is the lightest of all things she passeth through all intelligent spirits" and "reacheth from one end of the world to the other with full strength," *i.e.*, no energy is lost by that extension (cap. 1:7; 7:24 ff.; 8:1; cf. Ps. 139:4).

With the idea of spirit as extended throughout all space is joined that of its tension in all bodies. By tension is meant the cohesive factor which keeps the particles of matter together, as in the law of molecular attraction in modern physics. All matter is composed of the four elements, fire, air, earth, and water, of which the first pair, compounded to form "spirit," are active working powers, and the latter pair are passive and are derived from the former. The first cause is fire, not the

destructive fire but the creative force which is akin to the ether, which also produces diversities of operations according to its various degrees of tension. This "primal fire," which is identical with spirit, passes down from the ether through the air into the moist atmosphere and then into solids, and in its downward course thickens and loses its elasticity and force and remains with different degrees of tension in living beings and things. This spirit, however strange it may sound to modern ears, was thought of as present in brute matter, growing plants, breathing animals, and thinking beings, such as man, heavenly beings (including the stars), demons and angels, and was the life-essence of the Deity who is diffused through all space and objects and is the soul of the world. In Pauline phrase, "God who is over all, and through all and in all," is interpreted in terms of the finest matter, spirit, a view not far removed from pantheism.

Philo applies these ideas in his attempt to understand the creation narratives in Genesis. "Some bodies," he says, "God has endowed with habit [*ἔξις*, *i.e.*, the holding principle which keeps matter together in unity], others with growth-power [*φύσις*], others with soul [*ψύχη*] and some with rational soul [*διανόια*]. For instance, He has bound stones and timber with the most powerful bond of habit, for this habit is the tendency of spirit to return upon itself" (*Quod Deus Sit Immutabilis* 7). In a passage which recalls Aristotle's classification of nature into the inorganic, organic, vegetable, sentient, and rational stages, Philo shows how all these different forms and degrees of spirit are to be found in man, who "is an epitome of the universe," "The mind [*νόος*] has many faculties, viz.: this holding power, the growth-power, the living power, the thinking and rea-

soning powers and countless others. With the first it is kindred with inanimate things as stones and timber, for our bones are like stones; the growing power is seen in our nails and hair, which grow like plants, for the growing power combines the cohesive power with motion. The living power combines the holding, growing powers with capacity to receive impressions and act on impulse, and this power is common to man and the irrational animals. The reasoning faculty is proper to the mind and probably common to the more divine natures." (*De Leg. Alleg.* ii. 7; M. i. 71.)

Thus the material world, to Philo's thought, is held together and animals live by virtue of spirit, and man, as compared with the irrational creatures, possesses spirit in a finer degree which links him with celestial beings and with God. To modify Linnaeus' famous aphorism, spirit sleeps in the stone, wakes in the plant, feels in the animal, thinks and becomes self-conscious in man, and prays in the saint. This physical view of spirit is strangely like the modern concept of the ether in present day physics, which, in the words of Sir Oliver Lodge, "is the universal connecting medium, filling all space and emphasizing the unity of the entire cosmos by the simplicity and uniformity and universality of its properties" (*Man and the Universe*, ed. 9, p. 253).

2. THE PHYSIOLOGICAL VIEW OF SPIRIT

When approaching Philo's views of man physiologically considered it is well to bear in mind the crudeness of views prevalent in his period. It is only three hundred years since Harvey discovered the circulation of the blood. In Philo's age the view was current, derived from Praxagoras three centuries before, that the arteries and veins were the vehicles through which warm

air (*pneuma*, i.e., spirit) was distributed through the human body. This deduction was made because on dissection of a corpse the arteries were found empty. Medical theories held that vital air rushed into the arteries till it reached the various centers, the heart and brain, and there set up motions producing thought and sensation. Philo, according to E. Bréhier, appears to have had a medical training and used the notions of his time. (Cf. *Les idées phil. et relig. de Philon*, Paris, 1908, p. 286.) His views of the development of the ovum in the womb are immensely in advance of the ideas given, e.g., in Job 10:10-12; Psalm 139:15 f.

From the scientific side he speaks of "nature like a skilled artist working faultlessly and molding with life the plastic *sperma* [in the womb] into limbs and distributing their various functions, such as breathing, digestion and sense-perceptions to the proper life-powers, but not to the other power of reasoning, because, as many say, it comes from without; it is divine and eternal" (*De Mund. Opif.* 22; M. i. 15). He thus departs from Aristotle's view that the mind was a product of the body (*Metaphysikon* H. 3. 1043, a 35). But Philo has little to say of God's creation of the human body; as in the passage just cited he refers it to "nature." (Cf. *De Specialibus Legibus* i. 266 CW., where earth and water say, "We are the matter of your body; Nature hath mixed us and shaped us by her divine art into the semblance of the human form"; where he adds, "Nature began with a paltry seed but finished up with the most honorable product, viz., the construction of animals and man.")

There are many passages in Philo in which he dwells on the Biblical accounts of the creation of man. He draws a distinction between God's "molding of clay"

(Gen. 2:7 LXX) and the creation "after the divine image" (Gen. 1:26 f). The molding is like a craftsman's manipulation of material, the creative method is superior because it is the "craftsman's offspring"; he is "begotten, not made," and is stamped with the impress of God's likeness (*De Leg. Alleg.* i. 12; M. i. 50). But the resemblance of man to God ("nothing that is born on the earth is more resembling God than man," he says) is not to be judged from the bodily features, "for neither is God in the form of man, nor the human body deiform," but it is to be traced "in the ruling part of the soul, the reason," which is identified with spirit (*De Mund. Opif.* 23; M. i. 15). It is the divine breath which the Creator "breathed into" man which makes man akin to God. "Man is dual by nature, a compound of earthy substance and the divine spirit, the body molded of clay and shaped into the human form; but the soul [$\psi\upsilon\chi\eta$] comes from nothing created at all, but from the Father and Ruler of the universe. For the inbreathing [Gen. 2:7] is nothing other than divine spirit proceeding from His blessed and happy nature to be a colony for the good of the human race." (*De Mund. Opif.* 46; M. i. 33.)

Philo makes a subtle distinction regarding the divine "image" by emphasizing the word "after" (Gen. 1:27, $\kappa\alpha\tau\acute{\alpha}$). The divine image was the Logos, which was the model after which the first man was formed, who in turn was the pattern after which men born by generation are shaped; thus man as we know him now is the image of the Creator at the third remove (*Quis Rerum Divinarum Heres Sit* 48; cf. *De Mund. Opif.* 48 *ad fin.*). At this point the pessimism of Philo may be contrasted with the optimism of the Pauline view; with Philo the succeeding generations are deteriorating from

their original; but with Paul the same Spirit is continually rejuvenating the "new man" according to knowledge after the image of Him that created him (Col. 3:10), viz., Christ, "who is the image of God" (2 Cor. 4:4).

Man is thus connected with the mortal and the immortal spheres, according as we regard him from the bodily or the rational side. Philo loves to dwell on this duality. "In regard to the structure of his body, man is connected with the whole world, for he is blended of the same materials as it, viz., earth and water, air and fire . . . so that we may with perfect accuracy say that man is all things, earthly, aquatic, flying and heavenly" (*De Mund. Opif.* 51; *M.* i. 35). Compared with other animals he is their superior; none of them was taken as the model for man's construction, but the divine Logos alone (*ibid.* 48; cf. *John* 1:14, "The Logos became flesh"). And it is on the side of his spirit, or reason, that "every man is indwelt by the Logos, and is an impress, or fragment or off-roying of the blessed divine nature" (*ibid.* 51).

Yet man is akin by his blood-soul to the other animals. Here Philo makes use of the view in Scripture that "the life is in the blood" (*Lev.* 17:11; *Deut.* 12:23). He finds some difficulty in fitting this passage on to *Genesis* 2:7, ". . . the breath of life and man became a living soul." His explanation is as follows: "Each of us, as to number is made up of two, the animal and the man; each side of our dual nature has its own distinctive kindred power, the zootic, or living power, by which we live, and the reasoning power, which makes us to be rational or spiritual [*logikoi*; cf. Paul's use of the word, *Rom.* 12:1, *R. V.* marg., "spiritual service"]. Animals have souls in the former sense, but in the latter

they have no share, it has its origin in God the primal fount [of life]." (*De Eo Quod Deterius Potiori Insidiatur* 22 f. M. i. 207.) Elsewhere he puts the thought thus: "It pleased the Lawgiver that the essence of the soul should be double; that of the whole, blood, but that of the ruling faculty [in the mind], divine spirit" (*Quis Rer. Div. Heres* 11). And again, "The blood is the essence of the soul, not of the thinking or reasoning element but of the senses . . . but the essence of this reasoning element is divine spirit" (*De Concupiscentia* 10; M. ii. 356).

It will help us in seeking to grasp Philo's thought of the blood being the life-principle to recall the Stoic view of the warm air which was regarded as the principle of life. Warm blood gave off a reek or vapor; Heraclitus thought the soul was an exhalation fed by vapors from the warm blood; and Chrysippus said the soul "was an inborn breath extending continuously through the whole body" (Aristotle, *De Anima* 1, 2; Galen, *De Hippocrates et Platonis Placitis* iii, p. 287, ed. Kuehn). Such a view harmonized with the Scriptural passages where the life-principle or soul was attributed to animals as well as man (*cf.* Gen. 1:20 f., where the Greek reads "soul" for English "life," in birds and creeping things), and remains in the current phrase, "animal spirits." But soul for Philo is something material, as he says, "The thinking and heavenly sort of soul reaches to the purest ethereal world [beyond the moon] as to its fatherland, the quintessence, from which the stars and the heavens seem to have originated and of which the human soul is a fragment" (*Quis Rer. Div. Heres* 57. M. i. 514).

Man's soul, then, is made up of a higher and a lower aspect; the higher with its seat in the *nous*, or reason, the

lower, in the body. The life of sensation is thus opposed to the life of reason, and here we come to spirit as epistemological; or put more simply, spirit's place in Philo's theory of knowledge.

3. SPIRIT AS EPISTEMOLOGICAL

It must be premised, that to Philo, as to writers in both the Old and New Testaments, there was no knowledge of the nervous system, and so they could not link up the sensory and motor phenomena with a central organ, and the heart or brain was regarded as the seat of the soul. As we saw above, spirit as warm air, derived from the ether, was thought of as equally diffused throughout the body by means of the arteries and veins. This air came into the body, so they thought, by means of the openings of the nostrils, eyes, and ears, and it conveyed various degrees of tension to form the various senses. Thus Philo writes: "Each of the senses owes its activity to the spirit which the mind infuses into it; *e.g.*, the spirit is capable of seeing, for it is stretched to the eyes; stretched to the ears it gives the power of hearing; to the nose, the faculty of smell; to the mouth, the sense of taste; and that of touch to the skin of the entire body" (*De Profugis* 32).

How the mind and senses interact, so that sensations are stamped on the mind, is explained thus: "It was in man's face, the place where the chief senses are located, that the Creator breathed when He vitalized the body. There He installed the reasoning faculty as king and handed over to that governing power the senses to serve it in respect of the perception of color and sounds and flowers and scents, etc., which by itself alone the mind would not have been able to take in, apart from the sense-organs." (*De Mund. Opif.* 48; M. i. 33. CW. 139.)

Not into the sensuous organs did God breathe, for "the other parts of the body, the senses, the power of speech, the generative functions, He deems unworthy of His breath, for they are secondary in power, but it was into the mind, the governing part of the soul ["the princely spirit" of Psalm 51:12 LXX] that He breathed, and this in turn imparts what, by God's help it partook of, to the irrational portion of the soul, so that reason was vitalized by God, and the irrational parts by reason. For reason is, as it were, a God to the irrational part." (*De Leg. Alleg.* i. 13; M. i. 51; CW. 37.) Here Philo is adopting a fine thought of Plato's, that, as God is to man, so man is to the lower animals, and man's reason is divine towards that part of his nature akin to them.

It is through the senses that the mind has knowledge of the material world, and these outward objects are regarded as inserting impressions through the gateway of the senses upon the mind, "placing the things that are made to appear within the mind, which is a great storehouse for all things." These impressions are compared to those made by a seal on wax. Here Philo borrows from the Stoics their notions concerning how knowledge comes. They supposed that objects rained off particles which entered the mind by way of the senses and produced images upon the mind, much as the objects in front of a camera may be thought of as imprinting themselves on the sensitive plate. So, Philo says, "outward objects are rained down from above by God [he is commenting on Gen. 2:5, "He caused it to rain"], for if He did not rain them the mind would not work and busy itself about sense-impressions, for the mind of itself is inactive and cannot bedew itself with colors for the sight, sounds for the hearing," etc. (*De Leg. Alleg.* i. 10. 13;

M. i. 48 f.; *Quod Deus Im.* 9). Outward things set each particular sense moving (*De Leg. Alleg.* i. 11).

Conversely, the mind moves to the doorway through which these impressions come, "watering the senses like a fountain sending forth to each its proper stream," or, changing the figure, "stretching itself as a chain of connection along all the faculties. Thus sense-perception is the link joining outward objects to the mind and *vice versa*." (*Ibid.* 11.) Hence knowledge is a synthesis; the connecting medium, as regards material objects, being the senses.

As regards immaterial, or supersensuous objects, the senses have no place. Here spirit is the connecting medium. Here the physical notion of spirit as warm air within the body, continuous with the fiery breath which is the ether, and the theological notion of the spirit as an efflux of God's breath, are fused together. This spirit which is in the human mind is derived directly from God by insufflation (*Gen.* 2:7), and in spiritual knowledge there is a synthesis of three, "what in-breathes, what receives the inbreathing, and what is in-breathed. What then is brought together by these three? There takes place a union of the three, God extending the power from Himself, by the mediating spirit, unto man's mind. Since how could the soul get a notion of God except He had breathed in it and touched it according to its capacity? For the human mind would never have dared to take such a flight upwards as to take in exchange for human nature the divine nature unless God Himself had drawn it up to Himself, so far as it is possible for human reason to be drawn up, and impressed on it the capacities for obtaining a notion of Him." (*De Leg. Alleg.* i. 13; M. i. 51.)

There is thus a great difference between the knowl-

edge obtained through the senses and that, by intuition, through the mind. The former is rooted in the flesh or body, and this connection with coarse matter makes the soul incapable of the flight to God which is the highest boon. Our ignorance is due to the body being the vessel in which the soul is contained (*De Somniis* i. 5; M. i. 624). The soul is in a prison, a tomb, and carries a corpse about with it (*De Migratione Abrahami* 2; *Quod. Deus Im.* 33; *De Agricultura* 5). Out of it grow the passions which disturb the soul and prevent its growing calm and poised for the passage to the Heavenly realms (*Quis Rer. Div. Heres* 54). With Paul, Philo could say, "I know that in me (that is, my flesh) dwelleth no good thing" (Rom. 7:18). To understand God and His work God Himself must come to man's aid, for, "the Creator made no soul in the body able of itself to see the Creator. But having reckoned that the knowledge of the Creator and the proper understanding of the creation would greatly help if the creature could take it in, for this knowledge is the boundary of happiness and blessedness, He breathed from above [*an-often*; cf. John 3:3] into him His own divinity." (*De Eo Quod Det. Pot. Insid.* 23.)

And so the spirit, *i.e.*, the result and cause in connection, "is the pure wisdom in which every wise man has a part" (*De Gig.* 5, M. i. 265). By the aid of this spirit man attains to knowledge of truth; "for if there were not a divine spirit to lead and guide the mind to the truth it would not so skilfully hit the target" (*Vit. Mosi* iii. 36; M. ii. 176). This thought helps us to understand the Saviour's promise, "The Spirit of truth will guide you into all truth" (John 16:13); and Paul's claim, "we received the Spirit which [is] out from God

so that we might know the things graciously given to us by God" (1 Cor. 2:12 f.).

How the spirit brings knowledge of the world above sense, *i.e.*, the spiritual world, is explained by the figures of the seal, the copies, the rays or beams of light, on the one hand and by the metaphor of flight and rapture on the other. The figure of the seal throws light on the New Testament passages where it is connected with the work of the Holy Spirit. Philo remarks how "seals, whenever wax or any similar material is applied to them, make innumerable impressions without losing any part of their outline," and says, "the rational soul is the genuine coinage of that divine and invisible spirit, marked and stamped by the seal of God, whose lineaments are the eternal Logos" (*De Monarchia* i. 6; M. ii. 218; *De Plantione Noe* 18 CW.). With this may be compared the figure of the Holy Spirit as a seal by Paul (Eph. 1:13; 4:30; 2 Cor. 1:22). The copy is like the architect's plans existing in his mind and then being transferred to visibility by buildings (*De Mund. Opif.* 4 f.; *cf.* Ex. 25:40; Heb. 8:5). The effluxes, like the beams thrown off by the sun, which yet are continuous with their parent source, yield a fine figure whereby Philo seeks to describe the nature of spirit and the connection of spirit in man with God. He is here using the Democritean idea that, in the case of sight, fiery particles were thrown off by the objects, *aporroai*, which entered the human body through the pores and stamped on the mind the impressions—the *eidola*, as Aristotle called them—which represent the original.

"How," asks Philo, "can the human mind, restricted and confined in no very ample space, in some membrane or in the heart, be able to embrace the vastness of the heaven and the world, great as it is, if it be not an un-

divided portion of that divine and happy soul [spirit] which cannot be severed from it? For nothing which belongs to the Deity can be separated by detachment, but it is only a continuation of it." And so the inference is drawn that the human spirit can expand with the growing knowledge it has of the world, for it is ductile and cannot be bounded by dimensions of space (*Quod. Det. Pot. Insid.* 24). This ductile nature is the explanation why, when "the spirit" was taken from Moses and departed upon the seventy elders (Num. 11:17), there was "no cutting off or separation but it is as when fire is used to light ten thousand torches; it is not diminished by the least atom or ceases to remain what it was before" (*De Gig.* 6; cf. the tongues of fire at Pentecost, Acts 2:3).

Another mode of representing the action of spirit is that of flight or rapture. Just as in the last passage the implications of the Stoic physical view of spirit color the application, so here the original Hebrew significance of *ruach* as moving air helps the figure. "Only those are able to perceive the attraction of the mind to the living God who are drawn towards Him [cf. John 6:44, the Father's drawing; or, 12:32, "called up"; Ex. 19:20, of Moses to the mount], for it is meet to call such up as have been inspired by God." After describing the action of the wind in a typhoon or tornado Philo proceeds, "If rocks, trees, etc., could be thus drawn up, surely the mind, which is essentially light, must be drawn up by the nature of the divine spirit (which is able to do everything and subdue all things below) even to a surpassing height, for the eyes of the soul, being endowed with wings from their desire to see the living God clearly, attain not only to the 'flaming

boundaries of the world' but pass beyond, hastening to the uncreated" (*De Plant.* 5 f.).

But of that beatific vision, and the persons to whom it is granted, we have not space to tell now. The inspirational work of the Spirit, as Philo sees it, the experiences he himself enjoyed which place him among the mystics, the comparison of his views with those of the Apostle Paul, might well take up another paper.

LONDON, ENGLAND.

THE ROMAN CATHOLIC CHURCH AND THE BIBLE

By G. LUVERNO BICKERSTAPH, Presbyterian Missionary to Brazil

THE ATTITUDE of the Roman Catholic Church toward the Bible may be summed up in three divergent propositions, as follows:

I. The Bible is the Word of God and should be freely read and studied by all.

Statements to this effect have been published at intervals by pope and cardinals, bishops and archbishops, though there is a suspicion that they were sometimes intended as a defense against the charge that the Roman Church is opposed to the diffusion of the Word of God among the people.

II. The Bible is the Word of God and was delivered to the church to be doled out to the people, with proper explanations, as the ecclesiastical authorities may see fit. As it deals with weighty matters and is of abstruse interpretation its unrestricted perusal by the laity is calculated to do more harm than good. Especially to be guarded against are all Protestant versions. Resumés of Bible history and books of doctrine, with convenient quotations from Holy Scripture, have been prepared by the proper ecclesiastical authorities and contain all that the common people need for their spiritual guidance. Any attempt on the part of laymen to penetrate more deeply into the mysteries which the Almighty has reserved for His holy priesthood is dangerous and to be discouraged.

This is the argument generally presented to intelli-

gent Catholics who are curious about the contents of a book so jealously guarded. The numerous Protestant sects are referred to as one of the many evil results of the indiscriminate distribution of the Scriptures, and the impression is given that their differences are fundamental. In fact the statement is sometimes made that, since every Protestant interprets the Scripture in his own way and the opinions of no two agree precisely in all details, there are exactly as many sects as there are individuals, all of which is in flagrant opposition to Christ's exhortations to unity and fraternity.

III. The Bible is a dangerous book, inimical to the spirit and aims of the church, and to be destroyed or delivered up to the nearest priest whenever found.

This proposition is seldom or never printed in this crude form, as it is generally the "Protestant Bible" which is thus proscribed. The masses are instructed orally by their priests to be on guard against the Book which Protestants are engaged in circulating among the people for the express purpose of destroying Holy Mother Church.

PROPOSITION I

My readers are doubtless familiar with proposition I. Not many years ago a prominent ecclesiastic in the United States published a pastoral letter recommending the reading of the Bible. Had he foreseen that it would be translated into Portuguese and widely distributed in Brazil his recommendations might have been hedged about with conditions and limitations which would have seriously impaired its value as propaganda for the Bible societies. As it was, I have no doubt it did an immense amount of good there in helping to break down prejudice against the Bible.

I have just received for distribution a leaflet, from the office of the American Bible Society in Rio, containing opinions and recommendations of eminent men of divers countries and various epochs, in regard to Bible reading. The following is from the pen of Cardinal Don Joaquim Arcoverde de Albuquerque Cavalcanti, Metropolitan Archbishop of St. Sebastian, Rio de Janeiro, under date of June 29, 1904:

It is a great comfort to our soul to read of and to follow in spirit what is taking place in different parts of Europe and also in our America. Divers Bishops, burning with apostolic zeal, in learned pastorals and in pious injunctions, earnestly recommend to the faithful, to families, to people of all classes, the precious and salutary practice of reading the Holy Gospels. Where can there be found a law more pure and holy, a safer road for the man in public life, for the private citizen or the politician, than the truth which came from heaven, proclaimed and taught by the mouth of God and written in the book of the gospels? Read, therefore, and meditate on the holy book of the gospels.

I translate also the following from the same leaflet:

To introduce the gospel into a home is to make Christ enter the bosom of the family; it is to put the whole family in communion with the Word of God. To read the gospel in the spirit of faith and humility is, therefore, to drink at the fountain of the omnipotent power of God. To propagate the gospel in the home, to help make it a book for spiritual reading, an indispensable companion, is to give one's neighbor the power of God for the triumph of the truth. The gospels constitute the most precious book that we can read. They contain the word of God, the word of light and truth which guides the steps of those who love virtue, which civilizes humanity, which leads to a happy and eternal life. *Don Duarte Leopoldo*, Archbishop of S. Paulo.

The leaflet contains citations from three popes, Benedict XV, Leo XIII, and Pius VI; from Dom Pedro II, late Emperor of Brazil; and from Cardinal

Gibbons, all recommending without reservation the reading of the Bible, or at least the New Testament.

In 1842 Father Antonio Pereira de Figueiredo completed a translation of the Bible, including the Apocrypha, from the Latin Vulgate into Portuguese, and this translation was approved by the reigning monarch, Dona Maria II, with the concurrence of the Archbishop of Lisbon, Frei Francisco de St. Louis. In the preface to his translation Figueiredo gives the following threefold reason why the Scriptures should be read by all people:

FIRST PROOF, Taken from the Scriptures.

In the Gospel according to St. Luke Jesus Christ, in the Parable of the Rich Man and Lazarus, represents the Miser as crying from the depths of Hell and entreating Abraham to send Lazarus back to earth with a message to the Miser's five brothers, warning them of the fate of their brother and exhorting them to repentance, lest they should share the same unhappy fate. And Abraham replied: "They have Moses and the prophets; let them hear them." Where would you find stronger proof of the fact that the Scriptures should be read by all?

In the Acts of the Apostles the Holy Spirit praises the Jews of Berea because, having been converted to the faith by the preaching of the Apostles, they "Searched the Scriptures whether those things be so."

In the same way St. Paul praises his disciple Timothy because "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation," guided by his mother Eunice and his grandmother Lois,—of whom the Apostle makes honorable mention—and proceeds to say: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

All of St. Paul's epistles, as well as those of the other Apostles, were written in the common language of the people to whom they were addressed, that is in the Greek which was the common tongue—not only of the Jews which lived in Greece and were known as Hellenists—but also in Rome where—it is

said—even the women spoke Greek. At the same time all these Epistles which the Apostles wrote to different churches or to provinces were seldom, if ever, addressed to individuals, but invariably to all the faithful, in order that all might read or hear the reading. The salutation of the Epistle to the Romans reads: "To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father, and the Lord Jesus Christ." And to II Corinthians: "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: grace be unto you and peace from God our Father, and from the Lord Jesus Christ."

In the same manner St. Peter begins his First Epistle: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia."

St. John, it is true, addresses his Second Epistle to the "Elect Lady and her Children," but this proves that it was possible at that time to communicate the word of God even to the women in writing.

In order that it should be well understood that no one was forbidden to read, or listen to the reading of, the Epistles which the Apostles wrote, St. Paul recommended, as from God, to the church in Thessalonica that his First Epistle should be read to all the brethren, and he closes his Epistle to the Colossians with this recommendation: "And when this Epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the Epistle from Laodicea."

Now if the Apostles, undoubtedly inspired by the Holy Spirit, desired and commanded that their Epistles should be read by all, men and women, small and great, laymen and clergy, who can doubt that the reading of Scripture by all classes is of the greatest utility. If, when the faith of these early professors of Christianity was yet new, and as it were in the milk, their masters and teachers were convinced that it could do them no possible harm, but rather contribute powerfully to confirm their faith and incite them to piety and the love of God, what danger can there be today in the reading of the same Gospels and Epistles, when the faith is so well rooted in the hearts of all true Roman Catholics and when the Holy Scriptures are so well explained by the writings of the holy fathers and the commentaries of so many learned expositors?

Nearly all the doctrines contained in the Gospels were

addressed by Christ to the common people who always accompanied Him; for this reason He replied to the interrogatory of the high priest in regard to His teachings: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold they know what I said" (S. John 18:20-21).

Who will say that the peasants and common people of Judea were more capable or more ready to hear the word of the Son of God than are Christian people today? The Jews, as Paul says in his famous allegory, were the children of Hagar, the bond woman, the symbol of the Old Testament; but the Christians are children of Sarah, the free woman, symbolizing the New Testament. "Servants," said Christ to His disciples, "know not what their Lord doeth," but from those that are free nothing is hidden. How is it possible then to believe that to Christians will be denied privileges freely conceded to the Jews? or that the children of the New Testament should know less of the secrets and mysteries of our heavenly Father than the children of the Old Testament?

The present writer feels that the above argument has lost something of its strength and cogency in the translation; in the original Portuguese it is incomparably simple, direct, and convincing.

SECOND PROOF, From the teaching of the Holy Fathers.

The Early Fathers are unanimous in recommending the reading of Holy Scripture by all sorts and conditions of people—not even excepting the weaker sex. As we are not making a special study of this matter, it not being our principal subject, it will be sufficient to cite from among the Latin Fathers St. Jerome, and from among the Greek St. John Chrysostom; from these two it can easily be seen what were the sentiments of all the others. Those who wish to consult other authorities should read Origen's IX Homily on Leviticus; St. Basil's *Regulae Minores*, question 25; St. Augustine's 137th Epistle; and St. Gregory the Great, Epistle 31, Book IV. St. Jerome, as is evident from his letters, considered it of such importance and general utility that he urged the reading of the Scriptures even by maidens and young girls.

In his Seventh Epistle, in which the holy doctor gives Leta

instructions as to how she should educate her daughter Paula, he says: "First of all she should learn the Psalter. Let these be the songs with which she solaces her soul. Learn from the Proverbs of Solomon the rules of right living. Let her form the habit of despising the world by reading Ecclesiastes. Let Job be her example of virtue and patience. Then let her pass on to the Gospels, which should never leave her hands, and let her absorb, with due appreciation, the spirit of the Acts and the Epistles of the Apostles."

In the Twelfth Epistle, which is addressed to Gaudentis in regard to the education which he should give his daughter Pacatula, he says: "When the child reaches her seventh year and begins to develop a sense of modesty and to chose her words she should learn the Psalter by heart; and from thence until the age of puberty she should store up, as a treasure in her heart, the books of Solomon, the Gospels, the Apostles and the Prophets."

In this school of St. Jerome, in which the only study consisted in reading and meditating on the books of either the Old or the New Testament, the following holy and illustrious matrons were pupils: Furia, Leta, Salvinia, Marcella, Fabiola, Paula, Blesilla, and the holy virgins Principia, Asella, and Eustochia: all of them ladies of the first quality in Rome, and nearly all canonized later by the church on account of their eminent virtue and sanctity.

Such was the progress in study and the knowledge of Holy Scripture attained by these women that St. Jerome, in his 16th Epistle, speaking of St. Marcella, says: "Every time I think of her ardor in study and the eagerness with which she applied herself to the same, I cannot but condemn my own indolence; because I, enjoying a retired life in a monastery and having constantly before my eyes that manger to which the shepherds came with such zeal and fervor to adore the Divine Infant, even so I cannot accomplish as much as did that illustrious lady in the few hours which she could spare from the occupations and distractions which the care of a large house imposes upon its mistress."

And a little further on he adds: "I would say that, Marcella having only heard in running commentary all that knowledge of Holy Scripture which I had acquired by prodigious study, she remembered and understood it so well that when there arose, after my departure, a heated discussion over cer-

tain passages of Scripture, the judge chosen to decide the matter was Marcella."

From his 24th, 130th, 136th and 138th Epistles, which St. Jerome wrote to St. Marcella, we find that, in response to earnest requests from that holy and learned widow, the eminent doctor explained the ten names which in Scripture are used to designate divinity and also the meaning of Amen, Alleluia, Maranatha, Ephod and Teraphim.

Epistle 141 is concerned solely in explaining to St. Marcella various passages in the 126th Psalm; and 149 in explaining, as she requested, the nature of the sin against the Holy Ghost, which the Gospel says is unpardonable.

And that we may know that this earnest application to the study of Holy Scripture was not confined to the ladies of Rome we have the 150th Epistle of St. Jerome in which he replies to twelve questions sent him from France by a lady called Hedibia, nearly all of them concerned with the manner in which to harmonize what the four evangelists wrote about the resurrection of Christ.

Passing now to hear St. John Chrysostom, it is admirable and decisive what he has to say in his Homily II on St. Matthew: "Which of you here present, would be able, were it required of you, to memorize a Psalm or any other passage of Holy Scripture? 'But,' you say, 'I am not a monk. I have a wife and children and a house to look after.' This is a blight that corrupts everything; you think that the reading of Holy Scripture is the duty of monks only, when the fact is that you need it far more than they; because those who go to and fro in the world, and every day are wounded, are the very ones who stand in greatest need of a remedy."

Not less conclusive is what he says in his IX Homily on the Epistle to the Colossians: "Hear, all ye who live in the world and have wives and children, how the Apostles command you to read the Scriptures—and this not skimmingly and in a hurry to be through, but with care and diligence. He does not say merely: 'Let the word of Christ be in you,' but 'Let the word of Christ abide abundantly in you, and ye yourselves teach and instruct yourselves in all wisdom.' Wait not for some wise doctor or master; you have the words of God, than which there is no better teacher. Hear all ye that have to do with the things of this life, and make use of these books which contain remedies for the soul. Even if ye will not read the other books, ye should at least read the New Testament, the

Gospels, the Acts of the Apostles, a teacher that is at your hand any hour of the day."

The Third Proof brought forward by Father Figueiredo to prove that the Bible should be read by all consists largely of a list of the translations into the modern European languages, edited by Catholic divines and published under proper ecclesiastical authority. But enough has been already cited to show that any prelate, finding his church accused of discouraging Bible study by laymen, can cite abundant proof to the contrary.

PROPOSITION II

Father Figueiredo cites in Latin and translates into Portuguese the following which Pope Pius IX caused to be placed in the Index in 1564:

As experience has shown that if versions of the Holy Bible in the common language of the people are allowed to circulate freely among all classes the result will be more harm than good, this matter should be under control of the bishops or the inquisitor in order that they may, with the counsel of the parish priest or of the confessor, concede the privilege of reading Catholic translations of the Bible to those whom they think will not be harmed but rather confirmed in their faith and piety. This permission should be given in writing.

This stricture on Bible reading, says Father Figueiredo, was derived from the practice of the Jewish church, which prohibited the reading of certain parts of Scripture by persons under thirty years of age, notably the account of creation in Genesis, and Solomon's Song. For quite another reason, he continues, James I of Aragon prohibited, in 1233, both the reading and the possession of the Bible in the vulgar tongue. This, he says, was because Waldensian and Albigenian heretics had introduced corrupted versions of the Scriptures into Spain.

In 1757 Pope Benedict XIV modified the law of his predecessor with the following addendum:

However if said versions of the Bible have been approved by the Holy See, or are published with notes from the writings of the holy Fathers of the Church, or are annotated by Catholic theologians, liberty to read them is conceded.

In Father Figueiredo's opinion this addendum annuls the prohibition of Pius IV and leaves the matter just where it was before. It would be difficult, however, to find in all Latin America a priest who would agree with him. It is held that, since the author of the original bull was infallible, the addendum of his successor must be understood as defining the conditions under which bishop or inquisitor may grant permission to have and to read annotated Catholic versions of the Bible.

PROPOSITION III

Prior to the year 1875 the British and Foreign Bible Society distributed in Portugal several thousand copies of Father Figueiredo's translation of the Bible, omitting prefaces, notes, and the Apocrypha. It also distributed a much smaller number of copies (about one-tenth) of a translation by another Catholic priest, one John Ferreira d' Almeida, and a still smaller number by an anonymous translator, presumably a Protestant. This activity of the Bible Society aroused the wrath of the Bishop of Coimbra who, in 1875, under proper papal authority, issued a very excellent translation of the New Testament in Portuguese. In giving his reasons for undertaking so arduous a task the good Bishop pays his respects to the Bible Society as follows:

The Protestants, paid by the Bible Society of London, go about thrusting in our faces Bibles which misrepresent in the vilest manner the religion which our fathers taught us, which we know to be the only true religion, and without which there

is no salvation. They wish to thrust upon us, almost by force, false, corrupted, and truncated Bibles that use abusive language against the Eucharist, against Jesus Christ, against Saint Mary, against all the saints, against everything that is good. In opposition to Bibles of such a character the translator would place the Catholic New Testament.

If the Bishop had taken the trouble to examine, even cursorially, the Bibles which were being offered for sale by Protestants in Portugal he would probably have been surprised to find that nearly all of them were Roman Catholic translations, the Apocrypha being omitted and some slight alterations made in the spelling to bring them up to date. Thus he might have avoided the error, at once grave and ridiculous, of condemning the work of his own church. A more careful examination would have revealed the, to him, still more astonishing fact that none of the translations at which he railed, and to counteract the evil influence of which he labored so long and so faithfully, differed in any important point from his own.

In the Introduction to his own translation the Bishop gives a list of the proof texts upon which are based those doctrines of the Roman Catholic Church which the Protestant communions reject. A Portuguese Protestant, interested in the dissemination of the Word of God among his countrymen, took the trouble to publish these texts in a carefully prepared pamphlet of eighty pages, with the four translations already referred to in parallel columns, the Bishop's translation being between Figueiredo's and the Protestant. From this pamphlet it is easy to see that, so far as the New Testament was concerned, the Bishop was fighting a bogey of his own imagination. The division in chapters is the same in all four versions and even the verses are practically identical. Of course there are differences in

the phraseology, as it would be nothing short of miraculous if four translators, three using the Vulgate and one a Greek text, should hit upon exactly the same Portuguese words. The four, however, agree in sense, and there is no evidence of an attempt on the part of any of them to strain the text either for or against any doctrine.

Although the Bishop was urged to his task by a false alarm, the work itself was sound and worthy of a better fate than was accorded it. I was told that only a few hundred copies were put in circulation and that then, for reasons that may be guessed but not proven, it was held up. One of the Bible societies obtained a considerable number and sold them in Brazil. Later a second edition was got out in Portugal but was not widely distributed. I was fortunate enough to obtain two copies of the 1875 edition, one of which I gave to a Brazilian elder. Both have done valiant service in proving that Protestants are not circulating false and perverted copies of the Scriptures, and in making sincere Catholics wonder why their own church, while forever talking down the "Protestant Bible," is so little disposed to put in circulation its own versions.

As a matter of fact, copies of the Roman Catholic Bible in Portuguese can be had at several of the leading book stores in the larger cities of Brazil without permission of a bishop, but the price is prohibitive, so far as the poor are concerned, from thirty to fifty dollars a copy.

Some years ago, when destructive criticism of the Bible text was rather more rampant than at present, I listened to a notable sermon by a very clever priest who has since been made a bishop. His theme was the attitude of Protestants toward the Bible, contrasted with

the Catholic, and he knew how to mix fact with fancy in a way that made it difficult to unscramble them. He took a paper-covered book with him into the pulpit and said, in substance: "Let this represent for us the Bible, the Word of God. We Catholics accept it in its entirety as God's Word, written down by inspired men who could not err. The Protestants accept it too, but with reservations. Here, they say, is a part that is not inspired [and opening the book he tore out about fifty pages]. And now can we say that Protestants accept as inspired what we have left? By no means. Here is an eminent Protestant theologian who proves to his own satisfaction, and to that of a numerous following, that the volume is still too large, so they do some more cutting [and he suited the action to the word]. Others object to sundry other passages as uninspired," and he tore out more leaves. Then holding up the tattered volume he asked dramatically: "Can they all agree now? No, because another eminent Protestant says that too much has been taken away, so we must put some back," and he picked up a handful of loose leaves and thrust them inside the covers of the book.

And so he continued for some time, tearing out and replacing until there was no more the semblance of a book, but only a heterogeneous mass of loose leaves. Then, picking up a handful of these, he offered them as the Bible which Protestants were so anxious to force on Brazilians.

Of course, if we actually cut out of the Bible all the texts to which some "eminent Protestant" has objected at one time or another, we would have a sadly mutilated volume, but this simply is not done. What we do cut out of the Bible, as officially sanctioned and declared canonical by the Catholic Church, are certain books

which the Protestant churches call apocryphal, to wit: Tobit, Judith, Ecclesiasticus, Wisdom, Baruch, Maccabees I and II, chapters 13 and 14 of Daniel, and a long prayer by Azarias inserted after verse 23 in the third chapter of Daniel. That these books did not form a part of the Hebrew canon and were not classed as inspired by the early patristic writers is clear from Father Figueiredo's Preface to his translation of the Scriptures already referred to. He says, in part:

Canonical, as used in ecclesiastical phraseology, comes from the Greek word *canon*. In its first and proper significance it means the rule or norm which one should follow in doing any sort of work. In its secondary meaning it is used to denote an index, catalogue or published list, to show who are the legitimate members of a corporation or society.

Using the word in its primary sense one speaks of the *canon of the mass*, which indicates the invariable order in which the holy sacrifice of the altar should be celebrated, and in the same sense one speaks of the *canonical books*, meaning those which by their content and divine authority are the norm or rule of our faith, our doctrine and our customs; books which for this reason are called Holy Scripture.

Using the word in its secondary sense we speak of the *canon of the saints*, the catalogue or public index in which the Church has set down the names of all the saints; from this we derive the word *canonize*, which simply means to put this or that name on the index of the Blessed in order that the faithful may render them the worship which is their due; and in this same sense we speak of the *canonical books*, meaning those Scriptures which the Church, by its councils and decrees of its popes, has recognized and declared as divine and has placed in its catalogue. Therefore in the phraseology of priests and theologians to say that such and such a book is in the *canon* means that it is in the catalogue of the Holy Scriptures.

There are many of these catalogues which were prepared by the holy fathers of the early church: some referring to the books of the Old Testament and others to those of the New; some of these are quite full and complete, others abbreviating the number of books, according as the tradition was more or less clear and explicit in the particular church to which they belonged.

Among those which deal only with the books of the Old Testament the following are famous: the catalogue of Melito, Bishop of Sardis who flourished in the second century, referred to by Eusebius in IV Book of the *Historia Ecclesiastica*, chapter 26; that of Hilary in his Prologue to the Psalms; that of St. Epiphanius in his book *Weights and Measures*, and that of St. Jerome in his *Prologus Galeatus*, which is frequently placed at the beginning of our Bibles.

We also have the catalogue of the books of both Testaments which Origen left us about the middle of the third century; it is described by Eusebius in Book VI, chapter 25 of his history; that of St. Cyril of Jerusalem; that of the Laodicean Council of Phrygia in its *Canon LX*; that of St. Filastrius of Brescia in his *Heresia LXXXVIII*; that of St. Athanasius in his *Epistola Festalis*; that of St. Gregory Nazianzen in his *Poema XXXIII*; that of St. Amphilochius in his *Epistola Jambica a Seleucia*; that of Rufinus of Aquileia in his Exposition of the Symbol; that of St. Jerome in his *Epistola ad Paulinum*, which is also placed in our Bibles, after the *Prologus Galeatus*; and that of St. John of Damascus in his *Fides Orthodoxa*, chapter 17.

In all these catalogues their authors omitted the books of Tobit, Judith, Ecclesiasticus, Wisdom and I and II Maccabees from the Old Testament. In regard to the New Testament both Origen and Amphilochius had doubts as to the seven Catholic Epistles, while Cyril of Jerusalem, Gregorius Nazianzenus and the Council of Laodicea omitted the Apocalypse.

Then follow catalogues of other holy fathers of the fifth and seventh centuries, in which are recognized and counted as canonical all the books of the Old as well as of the New Testament, as they were declared to be centuries later by the Florentine and Tridentine councils.

The first [of these catalogues declaring the aforementioned doubtful books to be canonical] is that of St. Innocent I in his *Epistola ad Exuperium de Tolosa*, dated 405. The second is that which the African Church inserted in the code of its canons in the Sixth Council of Carthage, composed of 217 bishops, in the year 419. The third was left us by St. Augustine in Book II of his *Christian Doctrine*, chapter 8. The fourth was by the Roman Council of 70 bishops, presided over by Pope Gelasius I, in 494. The fifth is by St. Isadore of Seville in Book VI of the *Origines*, chapter 1, and which he repeated in his book of the *Proemia*.

This diversity and discrepancy which we find between the first and second series of catalogues has caused theological writers to divide the books into two classes: *proto-canonical*, that is to say canonical books of the first order, and *deutero-canonical*, that is to say canonical books of the second order. Canonical books of the first order are those which the churches always considered divine; these were all the books of the Old Testament which had a place in the canon or, as Tertullian puts it, in the book-case of the Jews; which were, all told, 22, corresponding to the letters of the Hebrew alphabet. In the New Testament the Four Gospels, the Acts of the Apostles, the first Epistle of St. Peter, the first of St. John, all the epistles of St. Paul except the last. The deutero-canonical books are those of the Old Testament which were considered doubtful for many centuries by certain churches because they were not found in the Hebrew canon, viz: Tobit, Judith, Wisdom, Ecclesiasticus and the two books of the Maccabees; and of the New Testament the five Catholic Epistles, Hebrews and the Apocalypse.

St. Jerome in his book of Ecclesiastical Writers testifies to the doubts in regard to the five Catholic Epistles, in his articles on their respective authors. And the same writer, in his Letters to Dardanus says that the Epistle to the Hebrews was not recognized by the Latins, just as the Apocalypse was not admitted by the Greeks.

It is clear, from the catalogues of the Greek fathers of the fourth century that the same authorities which omitted Tobit, Judith, Wisdom, Ecclesiasticus and I and II Maccabees from the canon of the Old Testament, all of them, included in the New Testament the seven Catholic Epistles, viz: two of St. Peter, three of St. John, one of St. James, one of St. Jude; and 14 epistles of St. Paul. From this it is plain that in the Greek churches the deutero-canonical epistles were admitted to the canon before the deutero-canonical books of the Old Testament. I do not speak here of the Apocalypse, because, although it was recognized as canonical by St. Athanasius, St. Amphilochius and St. Epiphanius, it was not so recognized by St. Cyril of Jerusalem, neither by St. Gregory Nazianzen, neither by the Laodicean Council; which gave St. Jerome sufficient grounds for declaring that it was not recognized by the Greeks.

We can say of the Latin churches what we have already affirmed of the Greek because, by the catalogues of St. Filastrius of Brescia and of St. Jerome, it is seen that, while in the

West many had their doubts as to the divine authority of the deuterо-canonical books of the Old Testament, all admitted the five deuterо-canonical epistles and the Apocalypse. And as to the Epistle of St. Paul to the Hebrews the fact that St. Jerome in his catalogue says that he does not number it among the epistles of St. Paul, does not mean that he did not consider it canonical (in his Letter to Dardanus he expressly defends its canonicity), but only means that, because many doubted that it was written by St. Paul, he did not put it in its place among the 14 but out of its order after the other 13.

If I am asked how it came about that even Catholics doubted for so many years the divine authority of certain sacred books, I reply that up to the time of the Florentine Council the Church Universal had not promulgated any decree that should decide this question once for all and oblige the faithful to agree in regard to the same; and it would be easy to show by the records of all the general and ecumenical councils which, in the course of the centuries, met in the East and in the West that, up to the time of the Florentine Council, not one of them had declared the deuterо-canonical books of equal authority with those called proto-canonical.

In his general Preface Father Figueiredo does not mention Baruch nor the interpolations in Daniel 3, and the addition of two chapters (13 and 14) to this latter book; but in his prefaces to the respective books he points out that neither Baruch nor the interpolations in Daniel were found in the Hebrew canon. Thus in the special Preface to Daniel we find this paragraph:

The book of Daniel, that is to say the first twelve chapters, was always considered canonical both by the Synagogue and by the Church. Only that in the third chapter the hymn of the three young men in the furnace of Babylon, the story of Susanna in the thirteenth chapter and the stories of Bel and the Dragon in the fourteenth chapter, were, up to the time of St. Jerome, doubted by some theologians because they were not found in the Hebrew text as then in existence. But the Church, accepting as authentic the version of Theodotian, considered all four parts as having been incorporated in the original Hebrew and, seeing that from the first centuries of Christianity the most reliable fathers of the Church alleged

that they were canonical, came at last to admit that they were quite as canonical as the body of the book. It was therefore ordered that the whole book of Daniel should be read; not according to the version of the LXX, which gave this part as suppositious or corrupt, but according to the version of Theodotian who alone considered it genuine; for even St. Jerome, in his commentaries on Daniel, had shown that he doubted the canonicity of these four parts.

Indeed, St. Jerome, in his translation from the original Hebrew into Latin (fourth century), inserts explanatory notes declaring that the parts above referred to were not found in the original but were taken from the version of Theodotion (second century). The following is from Father Figueiredo's Preface to his translation of Baruch:

Baruch, according to the historian Josephus, in his Book X of Antiquities, chapter II [the passage occurs in ch. IX], was a Jew of noble birth, a son of Nerias and grandson of Maasias. The fact that he was an amanuensis and disciple of Jeremiah is probably the reason why his writings have been appended to the book of that prophet and cited by some of the early fathers as the words of his master, although the same fathers often credit them to Baruch himself; and this is sufficient to prove the tradition that the book of Baruch from the earliest times was held to be canonical—that is an inspired book of public authority among the Christians.

The original Hebrew of this prophecy has been lost; for this reason the Jews do not have it in their Bibles; but we have a very old Greek version which, by the many hebraisms which it contains, shows very clearly that it was based on a Hebrew text.

The Protestants exclude the book of Baruch from the canon on the ground that it is not found in the most ancient catalogues of the sacred books, like those of Melito of Sardis, of Origen, of St. Hilary and of St. Athanasius. But it is found in the catalogue of St. Cyril of Jerusalem and in that of the Council of Laodicea. And even if we did not have these documents the tradition of the oldest fathers ought to be sufficient to convince our Protestant brethren—or at least to prevent their condemning the Council of Trent for including the

prophecy of Baruch among the canonical books; because Ireneus, Tertullian, Cyprian, Eusebius, Hilary, Gregory Nazianzen, Basil, Ambrosius, John Chrysostom, Augustine, Cyril of Alexandria—all of these cite from the prophecy of Baruch, as testimony to the incarnation of the Word, the last verse of the third chapter where he says: "After this he was seen on earth and conversed with men"—which is the same thing which St. John the Evangelist afterwards wrote: "The Word was made flesh and dwelt among us." But to what excess of madness our caprice will sometimes lead us, even in the matter of religion! Grotius dared to assert that this text, even though it was cited by so many of the ancient fathers of the Church as a genuine writing of Baruch, was, perhaps after all, an interpolation of some Christian of the first centuries. As to that letter of Jeremiah, which constitutes the sixth chapter of Baruch, Jerome, calling it *pseudoepigrapha*, appears to doubt its authenticity; and Theodoret, omitting it in his commentary, seems to concur in this judgment. But in Maccabees II, 2 there is mention of a letter which the Jews of Jerusalem wrote to their brethren in Egypt, 124 years before the birth of Christ, which witnesses to Jeremiah's letter on this very subject of which Baruch treats; this puts it beyond all doubt that the letter which Baruch ascribes to Jeremiah is the same which the Jews of Jerusalem mention in II Maccabees II.

Be that as it may the holy Council of Trent in its fourth session commanded, under penalty of excommunication, that all the books nominated by said Council, *in their entirety as found in the Latin Vulgate*, should be received as canonical; and this decree should prevail against any contrary opinion of any of the holy fathers who wrote in regard to the canonical books in times when this canonicity had not yet been defined, as it is today, by the Church Universal.

As Father Figueiredo's work, including of course his prefaces and notes, was approved by the proper ecclesiastical authorities in Portugal, and never condemned by the Pope, and as the Brazilian edition from which I have translated bears the imprimatur of the Archbishop of Bahia, Primate of Brazil, we have a right to assume that he stated the official position of his church.

What then is that position? Clearly it is, that those books and portions which the Protestant churches have always regarded as uncanonical, and which by common consent are called the Apocrypha, were not found in the Hebrew canon, which we call the Old Testament, and were considered spurious by the Jews, at the time St. Jerome made his Latin translation, about the end of the fourth century. Knowing as we do the zeal with which the Jews guarded and conserved their sacred books, we have the best of reasons for believing that they were never included in the Hebrew canon. Furthermore it is clear from the patristic writings cited by Father Figueiredo that the said books and portions were not considered inspired or of divine origin by those who were in the best position to know the opinions and traditions of the apostles, *i. e.*, those who lived nearest to their times.

As a matter of fact it is not claimed that these writings were placed in the list of Sacred Scriptures at the instance of competent scholars who were convinced of their worth by internal or external evidence, but that they owe their present standing in the Roman Catholic Church to the decrees of popes and councils; and this, says Father Figueiredo, should be sufficient. And because Protestants do not accept such decrees as infallible they are accused of "truncating" and otherwise corrupting Holy Scripture.

But even if it were true that the "Protestant Bible" is incomplete—which is the most that even a papal decree could prove against it—one might think that the Catholic Church would be grateful to the Bible societies for publishing and distributing, at less than cost price, so large a portion of the Book which popes and bishops have repeatedly declared should be read and obeyed by

all. There is nothing to prevent the Catholic Church from publishing the Apocrypha in cheap form as a supplement to the work of the Bible societies if it does not wish to incur the expense of a popular edition of the "whole Bible."

Or, if this is not considered practical, why do not the bishops who profess a zeal for promoting the study of the New Testament instruct the parish priests to encourage the possession and study of the New Testament in view of the fact that the Bible societies offer translations made from the Vulgate by Catholic priests whose work has been approved by pope and archbishops?

It is easy enough to dig up papal decrees and pastoral letters from bishops, archbishops, and cardinals recommending the study of the Scriptures; it is quite another thing to secure the co-operation of a priest in promoting the distribution and study of the Bible, or of any considerable part of it, in his own parish. The reports of colporters in Latin America are unanimous on this point; the priests, so far from co-operating, actively oppose any distribution, either by sale or gift, of the Bible, the New Testament or Scripture portions.

Hundreds, indeed thousands, of Bibles and Testaments, most of them translations officially approved by the Roman Catholic Church, have been burned or otherwise destroyed in Brazil at the instigation of priests and friars. Would the inferior clergy presume to do this on their own individual responsibility in defiance of repeated declarations from the highest authority in their church, if such declarations were meant to be taken seriously?

Would they be likely to pursue with such unanimity this policy of suppressing the Scriptures wherever found, if it were not in obedience to orders from head-

quarters? The Catholic Church, has the money and the organization to place a copy of Father Figueiredo's Bible in every Catholic home in Brazil inside of ten years; why does it not do it? I can see but one explanation of the situation—the supreme authority of the Catholic Church, for reasons which it will not openly confess, is opposed to the dissemination of God's Word among the people.

THE MISSION OF JOY

By E. M. MARTINSON, D.D.

PASTOR DORWARD of the Tabernacle Baptist Church, Milwaukee, Wisconsin, a few years ago returned to Scotland for a visit. He called on the eminent Dr. Hastings to pay his respects. Dr. Hastings was the pastor of a little country church of about a hundred members. But in accuracy of scholarship and literary industry the beloved editor of the famous lexicons has scarcely an equal in the world today. When Pastor Dorward took his leave Dr. Hastings, with his customary courtesy, walked a ways with him. And as they were about to separate he said:

"I must tell you a story. A clergyman of my acquaintance was suddenly called upon to preach. Snatching up a sermon from his barrel he hurried off to his appointment. Imagine his surprise when in the pulpit he turned to his manuscript and found that the mice had been in his sermon repository and had completely devoured his text. The preacher said: 'Dearly beloved, I do not know what my text is, for with a greater appetency for Holy Writ than most Christians exhibit the mice have gnawed it all away. But I have no doubt that we will discover what the text was as we proceed with the discourse.'"

Like that minister, even if not for the same reason, I have no text. But as we proceed I have no doubt that we shall discover several texts. For this is a symposium, rather than a sermon, on the mission of joy.

At the close of his volume on *The Steps of Life*

Professor Carl Hilty, of the University of Bern, says that the things requisite to peace and joy "consist in the faithful and constant maintenance of the 'bond' which unites us with God, through our unfailing good will toward Him, and through our renunciation of all that stands in the way—what the Scriptures call 'seeking God.' This is our part. But God also comes

‘ere we are aware,

And lets much good fall to our share.’

"But unless He does come, each and every religious practice is but a stillborn devise of man, and never procures us what we are all nevertheless seeking—happiness."

With this view of this noted constitutional lawyer agrees that of the medieval saint, Thomas à Kempis. There must be renunciation in order to joy. And only God can bring this joy into our lives. He says: "Slave-chains are borne by all who cling to something selfishly, who love themselves, who desire the outer world with eagerness and longing and curiosity, who seek the things that flatter the sense and not the things that further the Kingdom of Christ, who will always build and strengthen what yet hath no foundation, for everything falleth into nothingness that is not born of God. . . . [But when a man through faith in Christ is born again and becomes a child of God] Then the eyes of man are opened, then standeth he amazed in rapture, then his whole heart is dilated, for the hand of the Lord is now with him, and he hath given himself wholly and for all eternity into His hand. Lo, thus is that man blest who seeketh God with his whole heart, and letteth his spirit no longer cling to the things that perish."

Phillips Brooks, in his lecture on Personal Experience, says of Christ:

"First, He forgave men's sins, and so set them free for a new life"—the great joy of liberty and enlargement.

"Secondly, He declared such a doctrine of humanity as made the new life seem to be the natural life of man"—the profound joy of finding one's true human destiny.

"Thirdly, He put the power of that new life into men, and made them strong with a power which they knew was not their own"—the double joy of dependence upon a favorable and adequate Higher Power, and of personal victory and achievement.

"Fourthly, He comforted men for their sorrows with a positive consolation which made even their sorrows a source of strength"—the exquisite joy of getting deeper into the heart of God and farther into our own possibilities by the gateway of our very adversities.

"Fifthly, He glorified life, filling it with joy and making it seem a beautiful and noble thing to live"—the exceeding joy of holy significance and blessed purpose in all the mystery of life.

"Sixthly, He adjusted men's relations to each other by making them have common love for Himself"—the social joy of finding in the beloved Saviour the source and center of a new and blessed union with one's fellow-men.

"Seventhly, He set unselfishness as the law of men's lives, making them first devoted to Him and then, for His sake, to one another"—the inexhaustible joy of altruism.

"Eighthly, He made life *spiritual*, making the soul more than the body"—the eternal joy of finding the

senses, and the whole material world, your servants instead of your masters.

"Ninthly, He declared immortality to the soul, making it know itself stronger than death"—the immortal joy of conscious victory over the last great enemy.

Robert E. Speer says: "The only true pleasures of this life are the pleasures of the life above and beyond this,—the pleasures of love and sympathy and service and devotion and gladness of soul, and elevation of mind, and union of life. Christ's message is so glorious because it includes all this, and has power even to take the hardships and pains of life and to transmute them into gladness and contentment."

But if joy plays so dominant a role in the Christian life, if joy is the real symphony of life evoked by its related and re-established harmonies, then God must have some purposes to serve beyond joy itself; and it behooves us to ask its mission. What is the mission of joy? The Scriptures offer no direct answer. But all phases of joy are so constantly disclosed upon the sacred page that it is easy to discover the answer.

I. *The mission of joy is to give strength.* "The joy of Jehovah is your strength" (Neh. 8:10). Moffat says, "To rejoice in the Eternal is your strength." Both statements are true. Love is the capacity to suffer for the sake of others. The vicarious sorrows of our Heavenly Father do not dim or defeat His joy. But who could bear such vast sorrows, except an almighty power? Certainly not we. In our weakness and desolation we cannot even bear our own sorrows, were it not for the joy of Jehovah, which He transmits to those who love and trust Him. That joy, founded both upon prescience and omnipotence, gives us its effect of strength. That joy supplies our greatest need. That

joy equips us not only to endure whatever comes upon us, but also to achieve whatever may be our appointed tasks. In its physical, mental, and spiritual effects joy is a powerful stimulant and nutritive which builds power. And as this joy has its source in God, there is nothing on earth, in life or death, in time or eternity, that can ever defeat it, or even stand against it. It is no mere temporary exaltation, such as produces strain and tension that cannot be kept up; it is the abiding, uplifting, equipping sense of being more than equal to our burdens and our tasks, by the sustaining grace of eternal God.

In the fourth chapter of his Epistle to the Philippians the Apostle Paul unconsciously displays the causative relation of joy to strength. In the fourth verse he exclaims, "Rejoice in the Lord alway: and again I say, Rejoice." And then in the thirteenth verse he asserts, "I can do all things through Christ who strengtheneth me." Moffat's translation emphasizes the indwelling in Christ, "In Him who strengthens me I am able for anything." And the perfectly astounding achievements of the many-sided Apostle bear witness that he spoke only the exact truth. It was because he himself felt the divine exuberance and energy of an omnipotent joy.

There is a wealth of resourcefulness in joy that finds immediately some worthy explanation for every experience, some noble expression for every energy, some adequate expedient for every enterprise, some divine encouragement for every expectation. The marvelous buoyancy and beauty and blessing of joy would seem like magic if it were not linked up with the life and power of the Almighty. The buoyancy of joy nothing can crush or exhaust. The beauty of joy no dis-

ness or disaster can mar. The blessings of joy no malignity can counteract and no hostility hinder.

The worldling who has never felt the genial and germinative power of a divine joy cannot understand its astonishing, uplifting, and enlarging effects upon people or its inexplicable and admirable miracles of achievement. Wherefore, when, on the Day of Pentecost, with the descent of the Holy Spirit, there came upon the disciples of Christ this rare and radiant strength of joy and their humanity blossomed forth in unaccustomed and supernatural powers, the worldlings thought that these disciples were drunk with wine. But the exhilaration temporarily produced by intoxicants is but a poor caricature of the glorious permanent effects of divine joy and strength which come with the Holy Spirit. Intoxication thickens the tongue instead of endowing it with a polyglot ecstasy of eloquence. Intoxication confuses the brain instead of conferring upon it convincing clarity and cogency of argument. Intoxication inhibits action instead of instilling miraculous powers and performances. Intoxication degrades and destroys humanity instead of dignifying and distinguishing even the commonest men into personages of importance that command the respect of even their detractors.

Nevertheless, so extraordinary an exhilaration and so overflowing an enthusiasm does this joy produce, and such an unusual strength and resourcefulness does it communicate, that the uninitiated spectators at Pentecost, referring it to the only agency they knew, cried, "Drunk!" And the astonished Felix, when carried off his feet by the eloquence of Paul, cried, "Mad!" Would to God that such drunkenness and such madness were more common in our day.

Joy is strength. The fruit of the Spirit is joy. Rich, riant, radiant results should follow. There should be such power in Christian service, such miracles of healing, such general witnessing for Christ, such contagion of joy in the work and worship of God, such resourcefulness in meeting our pressing religious problems, such marvelous boldness, adroitness, ingenuity, zeal, consecration, self-sacrifice on the part of Christ's followers, that this old world would fairly blaze with the illuminating splendors of the Gospel light, and rock and reverberate with the shocks of a revolutionary, redemptive energy. You Christians who look and act as if you had lost your last friend, see here—"The joy of Jehovah *is* your strength"—not was, on the Day of Pentecost, nor will be, in the golden age to come, but *is* now, here in our twentieth century daily life—"your strength."

II. *The mission of joy is to assuage grief.* "Thou wilt show me the path of life: in thy presence is fulness of joy; in thy right hand there are pleasures forevermore" (Ps. 16:11). Wisely Moffat finds the path, the joy, the pleasures, all leading to God. "Thou wilt reveal the path to life, to the full joy of thy presence, to the bliss of being close to thee forever."

Our earthly pilgrimage is not a pathway of roses. But supposing that I do not know what the morrow may bring forth; supposing that, as Carl Hilty says, "the divinely led man does not as a rule know very long beforehand what he has to do next or to what he will be called; he could not commonly endure it," what care I since "Thou wilt reveal the path of life"? And supposing that I am called upon to pass through suffering and sorrow, bereavement and disaster, what care I since that path leads "to the full joy of thy presence"?

And supposing that habitual toil and hard tasks fall to my lot, until this life seems one unending and bitter grind, as empty of comfort as it is of appreciation, what care I since that way leads "to the bliss of being close to thee forever"?

Here is a bright and beautiful outlook for the darkest fate that earth can visit upon us. Here is a blessed and benignant assuagement of all the griefs that earth can hold for us. In his banishment John sees the Apocalypse. In his prison Bunyan sees *The Pilgrim's Progress*. In his sickness Baxter sees "*The Saints' Everlasting Rest*." In his paralysis Dan Shepardon sees the loving call of God; he became the renowned "wheel-chair evangelist." In his bankruptcy Peter Dolf sees the deliverance of the Almighty; with the radiance of divine glory in his smile he said to me, "I could not have transacted business in the world's way now. God has been only good to me." The heavier and harder the blows of earthly misfortune fall, the quicker comes the fulness of joy, the pleasures in God's right hand forevermore. The worst that can happen is the very best, when you love and trust your God. Wherefore John Bradford, the night before he was burned at the stake for his confession of Christ, could swing from his bedpost in his prison cell, and sing with boyish glee, "Fine shining shall we have tomorrow! Fine shining shall we have tomorrow!" For he looked beyond the poor earthly flames that were to incinerate his flesh, into the glorious radiance before the throne of God, into the fulness of joy, into the pleasures at God's right hand.

III. *The mission of joy is to win converts and to Christianize the world.* "Restore unto me the joy of thy salvation; and uphold me with a willing spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51:12-13.) David had learned the true philosophy of soul-winning. Not by doleful jeremiads, not by pessimistic grumblings, not by ill-natured hectoring, not by carping criticism, will men be drawn to the salvation of Jesus Christ, but by the exuberant and victorious joy of lives that have been saved. Oh, how we misrepresent the characteristic experiences of the Christian life to those who know it not! No wonder men hesitate to come to Christ, if our weak and painful efforts to serve the Lord are true samples of what salvation does for a man. No! "Serve the Lord with gladness. Come before his presence with singing." When the overflowing joy of a saved and consecrated heart bubbles over your lips in euphrasy of praise, and out of your eyes in laughing ecstasy, and out of your hands in loving deeds, and out of a rosy atmosphere of contagious gladness in eager invitations, then will you teach transgressors God's ways, and sinners shall be converted unto Him.

The world has enough of sorrows and enough of doubts; what the world needs, and what Christ has commissioned you to give to it, is joy and strength and victory. If you have it not, down on your knees, and with David cry, "Restore unto me the joy of thy salvation." What the church needs today is, as Wesley used to say, "all at it, and always at it." And Moody said, "It is the greatest pleasure of living to win souls to Christ."

IV. *The mission of joy is to promote justice.* "It is joy to the righteous to do justice" (Prov. 21:15). Man's inhumanity to man, which makes countless thousands mourn, is due to the selfishness which breeds envy, hatred, jealousy, graft, dishonesty, and injustice. There is not a single genial or joyful emotion in the whole

horrid brew of hell. You cannot have joy without the unselfishness which above all deals justly with fellow men. The solution of our social, civic, industrial, moral, national, international problems, lies with the joy to deal justly with fellow men. As Longfellow has trenchantly put it,

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

Joy to do justice would end all wars between nations and all conflicts between classes. As Washington Gladden says, "A man may be a Christian who is a master or a slave, but the logic of Christianity is liberty. A man may be a Christian who is an aristocrat or a plebeian, but the logic of Christianity is democracy. A man may be a Christian who is a capitalist or a wage laborer, but the logic of Christianity is co-operation." But there can be no logical development of Christianity toward either liberty, democracy or co-operation until there is a real and spontaneous joy to do justice to fellow men. A growling consent to the compulsions of law is a poor substitute for justice to fellow men. We need the righteousness which rejoices in being just and equitable, fair and fraternal, toward all.

V. *The mission of joy is to induce men to seek salvation.* "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). Is the man perishing of thirst glad to get a drink? So is the soul, lost in trespasses and sins, glad to get salvation. And just as there is no joy on earth to equal the joy of sins forgiven and soul cleansed, so there is no motive on earth for seeking salvation that is so strong or noble as that surpassing joy. Have not the pleasures of earth proved

deceptive and disappointing? Do you long for real and abiding and increasing joy? "With joy shall ye continue to draw water out of the wells of salvation."

VI. *The mission of joy is to reward faithful service to God.* No employer pays so royally as the Almighty. "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord" (Matt. 25:23). What greater reward could there be than joy? What joy could there be so great and glorious as God's? And you may have as large installments of it here and now as your godliness and capacity can hold. Instead of decreasing your ultimate raptures and riches of joy, every palpitating consignment of it you take on now but qualifies you for that much greater glory of joy in the beatitudes of Heaven's bliss.

VII. *The mission of joy is to inspire soul greatness by inculcating uncalculating and incalculable sacrifice.* We need a passion sufficiently great to take us completely out of our littleness, to make us quit counting the cost of generosity and love and loyalty to the greatest things. That is of the very nature of the Kingdom of Heaven. "Like a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44). What! Sells his time and strength and comforts and what the world calls success? Yes, sells all. There is no reservation. Thank God that a human soul can get free like that from all earthly shams and shackles. But it requires a great passion, it takes a great joy, to reach such soul greatness.

VIII. *The mission of joy is to supplant earthly motives with divine impulses.* It is to inculcate suffering, martyrdom, endurance—all those heroisms which

put greatness into the soul and holiness into the character. "Jesus . . . who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12:2). What joy was set before Him? Why, the joy of a conscience void of offense, the joy of the Father's approval, the joy of redemption accomplished, the joy of path-breaking for a hemmed-in world, the joy of supreme moral excellence and infinite spiritual greatness and surpassing ethical grandeur. It was the joy of an infinite love consummated, liberated, vindicated, sublimated. And that joy may be yours and mine, if we will pay the hero's and martyr's price.

IX. *The mission of joy is to put the convert through the finishing school of Christian perfection.* "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing" (James 1:2-4). Your battle with temptation strengthens your faith. The testing of your faith produces patience. The exercise of your patience rounds out a perfect Christian character. But you could never stand it if the whole curriculum were not under the transfiguring touch of a divine joy. Manifold temptations are not only to be counted all joy, but also will count as marvelous triumphs on account of a transfiguring and transforming joy.

X. *The mission of joy is to prevent our failure and falling, and to assure our unblemished presentation before God at last in exceeding joy.* Joy is the fruit of the Spirit which Christ sends upon His disciples in power. There are two strong reasons why I cannot fail. One is the enduement with power from on high;

the other is that I enjoy the Lord's way too much to fail in it. There is no seduction of the adversary to compare with the joy of my Lord. I may fall into a lot, but joy is the magnet to draw me out of it all, and each time a little higher and nearer to "the full joy of thy presence, to the bliss of being with thee forever."

The benediction of Jude may very fittingly close our brief symposium: "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore."

THE SURE FOUNDATION

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The foundation of God standeth sure. . . . Therefore, let everyone that nameth the name of the Lord depart from unrighteousness.—2 Timothy 2:19.

"THE FOUNDATION OF GOD standeth sure," but are we building our modern civilization upon that foundation? The whole world today is rocking under the pressure of world-wide upheavals—political, economic, and religious—that threaten all nations and all peoples. Germany has been shaken to the depths; Russia is still in chaos; England, France, and Italy are being stirred even to symptoms of anarchy, and the ground-swell of the world-wide upheaval is alarmingly perceptible upon our own shores. All are conscious that something is wrong. Many are alarmed; some are pessimistic. Self-appointed fanatics are shouting that a universal revolution is at hand, while minds of high hope and far-seeing expectancy are at work today on schemes for human uplift and national transformations so vast in scope, and so far-reaching in outlook, that they stagger us. Statesmen are planning for international co-operation and world-wide peace; labor leaders are planning for a perfect industrial democracy; churchmen are planning to unite all Christians as a working force in one great program to win this world for Christ.

But I believe that, unless we come back to God's sure foundation, all these modern policies, plans, and movements are headed straight for gigantic disappoint-

ment and tragic failure. For under the searchlight of all history nothing is more evident than the fact that new plans and policies, in and of themselves, never solve old problems; but they do create new problems and put an added strain on old foundations that must be reinforced, or the whole superstructure will come down in ruins. In other words, you cannot build a new forty-story skyscraper on an old three-story foundation. If you want to build the skyscraper the old foundation must be reinforced to meet the needs of the superstructure. It takes more foundation to support a League of Nations than to support a single nation based on political selfishness. It takes more foundation to support a real industrial democracy than to support the present order of competitive greed. It takes more foundation to support an interchurch world-wide evangelism than to support single denominational campaigns.

Therefore, amid all the excitement, enthusiasm, and passion, of committees, conferences, campaigns, surveys, federations, budgets, and plans for world-wide reformation, we should be most deeply concerned about the foundation for all this superstructure. If the foundation is adequate, these grand world movements will succeed; if the foundation is not adequate, these things will fail.

Then what is the sure foundation for our modern civilization? First, last, and supremely above all, we must believe in God—in a real, personal, all-wise, all-holy, all-mighty, all-loving God. But do we believe in God? Oh, I know we all use the name of God in our Sunday vocabulary, but do we shape our lives according to His will? Do we turn to Him in penitence, and seek His pardon for our sins? Do we count on Him for

guidance and help? Do we actually believe in God, and practice His presence, in our daily living? Atheism is not our personal danger, but a vague realization of God's actual presence in our lives is our danger. How often we take God for granted! Before the World War many people believed there was a God, but He was very far away, and just as distantly unreal.

Before the war H. G. Wells, the English author, wrote *The Invisible King*. It was a pathetic attempt to renounce the true and living God, and to create a new God out of his own personal consciousness on the foundation of modern ethics. But his invisible God was very far away on speculative heights beyond the possibility of comfort, love or hope. After the war, with its actual horrors, soul stirring tragedies, and eternal hopes, Mr. Wells wrote another book, *The Soul of the Bishop*. In this book the Bishop sees the world's need, he sees his duty in practical Christian service, and he sees that a vital belief in God's presence and power is the only way whereby world service can be done. As Mr. Wells says: "There grew in the Bishop's mind the persuasion that he was in the presence of God—and this persuasion was over him and about him—a dome of protection, a power in his nerves, a peace in his heart. The Bishop was now absolutely sure that he believed in God, and wondered how he had ever doubted God's presence."

It is a long way in truth, but only four years in time, between the far-away *Invisible King* and the God-filled *Soul of the Bishop*. Through soul need H. G. Wells found God.

And this is our soul need today. We need God—we all need God—and we all need God supremely, for tasks inward and outward, personal, national, and inter-

national. But in our need will we come back to God, and make God the supreme reality of our lives and life work?

Just recently a leader of a new religious movement in New York, speaking to a great throng of people, said: "I look upon God as a flying goal!" Just close your eyes, and try to picture the reality of "a flying goal." A few years ago a woman founded a cult that today deludes the superficial masses with the idea that "God is a principle." Still others are following a so-called new line of thought that calls God "the over-soul." And yet these are the vain, vague, vapory ideas of God that multitudes of people are following today—God as a great spiritual fog permeating the world, without personality, reality or power. But if this world, in its sin and need, is going to be regenerated we must turn our backs upon "flying goals," foggy "principles," and abstract "over-souls," and come back to God, and believe in God, and love God, just as Jesus commanded us when He said: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

The greatest need of the world today is a whole-souled belief in the Living God, a belief deepened to a saving conviction that grips every nerve and fiber of our being and that dominates every impulse and energy of our life. Belief in God is our greatest personal responsibility because it is the underlying foundation of our Christian faith.

And with a more vital belief in God we must have a greater loyalty to the holy things that are identified with God. We must come back to the foundation principles of the Christian religion, to an intelligent study of the Bible, to our privileges in prayer, to a reverent observ-

ance of the Sabbath Day, to a faithful attendance upon the services of the church, and to a truer appreciation of our privileges in living the Christian life and in serving our Lord.

As Christians, looking out upon the needs of the world today, we can well afford to disappoint all morbid curiosity in counterfeit saviours, make-belief religions, and ethical cultural isms and come back to the true Christ-centered Christian religion—the religion that arose with the shining of a star over Bethlehem's manger as it guided the worshipping Wise Men to the birthplace of the world's Redeemer; the religion that grew in purpose and power because it proclaimed Christ as the Redeemer of the world; the religion that beamed upon the vine-clad hills of Judea, Samaria, and the uttermost parts of the earth, until it aroused to real life all sleeping Asia as she lay dreaming of her heathen gods; the religion that shone with sufficient light and glory upon the cold materialistic formalism of northern Europe to start the conflagration that ended in the Reformation; the religion that lighted the path of the Pilgrims to this new world, our Christian America; the religion that has conquered barbarism, violence, and blood, transformed the savage into the brother and the sinner into the saint; the religion that has made the lame to walk, the blind to see, the heart to hope, and the world to rise into newness of life wherever it has been proclaimed.

Yes, we must all come back to the true Christ-centered Christian religion as the only sure foundation for all modern civilization—the foundation upon which kingdoms, empires, and republics may still safely build and achieve, for the welfare of man and the glory of God. For religion, the Christian religion, the Christ-

centered religion, is the only safe and abiding foundation for world-wide civilization. This world is not going to be saved by new-fangled fads and modern methods applied to diseased externals, but it is going to be saved by the regenerating power of the Christ in the hearts of men, drawing them from their selfishness and sin to the will and to the ways of God.

This world's supreme need today is religion. Do you doubt it? What's the matter with Germany today? Listen to Dr. Muhlon: "Germany has lost her soul." And why? Because Germany has materialized and rationalized and philosophized her religion out of existence. What's the trouble with Russia today? Maxim Gorky answers: "Russia's conscience is dead." And why? Because Russia lost her religion.

What's the matter with America? America is filled with lawlessness, corruption, irreverence, and sin. And why? Listen to the world's leading communist: "The first thing we must do in America is to get rid of religion if we are to prepare her for communism." And why? Because religion and communism cannot live together.

Listen to the world's leading socialist: "It is absolutely necessary to destroy all vestige of religious ideas, Catholic, Protestant, and Jewish, in order to carry out the entire program of advanced socialism which depends upon the disappearance of every form of theological influence."

Listen to the bolshevist and anarchist: 'We'll have no religious education. We'll start nonreligious schools. We'll teach irreligion, agnosticism, and atheism.' Why? Because they know that if they can get the child, they will soon have the man. They boast that they now have three hundred such schools in New York

City alone, and they say they will have three thousand just such schools throughout this country before the people know it.

In other words, there is a deep-plotted, far-reaching movement right here in America to ignore God, to suppress the Bible, to overthrow the Sabbath, to destroy the churches, and drive out the Christian religion. And I believe that, unless America comes back from her isms and schisms, her superficial thinking, artificial living, and irreligious practices, unless America comes back to God and the Christian religion, that God will deal with us just as He has dealt with Germany, Russia, and other nations that have forgotten Him.

Remember, we are dealing with a greater problem than individual need. We are facing a world crisis today where only God and the Christian religion can meet the need of the world.

Listen to Washington, as he speaks to the New American nation: "Of all the dispositions and habits which lead to political prosperity, religion and morality are the indispensable supports." Listen to Lincoln in the darkest hour of our national history: "God bless the churches, and blessed be God, who, in this our great trial, giveth us the churches." Listen to Lloyd George as he speaks through England to the whole world: "Now it is either Christ or chaos; either the Kingdom of God or world revolution." Henry Watterson says: "The paramount question underlying Democracy is the religion of Jesus Christ. Eliminate Christ, and you leave the world to eternal war."

Sir Douglas Haig said: "The church of Christ is the world's only social hope, and the sole promise of world peace." Lord Bryce said: "Nothing but the power of Christianity can secure the world's peace."

George W. Perkins said: "Christianity in the hearts of all men is the need of the hour. I believe that the application of true Christianity is what the world is striving for—and I believe it will achieve it." One of our own labor leaders says: "This world must come back to Christ—the greatest revolutionary that history has known. A revolutionary who carries out the revolution not by strikes, mobs, and lawless slaughter, but by dying Himself as an atoning sacrifice upon Calvary's cross."

Richard H. Edmons, editor, of Baltimore says: "Above all else this country needs a nation-wide revival of the old fashioned Christian religion." Robert Lansing says: "The world can only meet this grave situation by renewing and strengthening its spiritual life, by turning away from materialism, and implanting in men's souls those great fundamental principles which Christ taught, and which He manifested in His life on earth."

Roger Babson says: "The need of the hour is more religion everywhere, from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans, and policies, of reformation, but without a religious motive they are like a watch without a main-spring or a body without the breath of life."

So accumulated testimony deepens the conviction that, above all needs, we need to cut loose from all rationalized speculation, with its ethical veneers and sentimental tomfooleries, and anchor ourselves once more and forever firmly upon the real, the supernatural, and the eternal truths of the true, Christ-centered, Christian religion.

We have had too much wishywashy sentimentalism, too much inflated speculation, too much destructive criticism, too much of man's rationalistic wisdom. We

must now come back to the wisdom of God, to the real teachings of Jesus Christ, and to the fundamental truths of the Gospel, without apology, frills or platitudes. The world craves spiritual reality—less talk about what we hope Christ may do, and more about the real experience of what He has actually done for us; less talk about the failure of the church, and more living evidence of the church's faith in action; less talk about denominational differences and more evidence in inter-denominational activity in proclaiming Christ as the power of God unto the whole world's salvation.

The world craves spiritual reality—a real God, personal, holy, and just; infinite, eternal, and unchangeable; a God as real to our soul-sight as a building is to our eyesight; a real God who meets real sin, "sin, black as night, fierce as fury, and as terrible as hell," sin that ruins hearts, destroys homes, corrupts society, kindles hate, unsheaths the sword, and drenches the world with blood; not sin in the abstract, but real sin that was met and conquered by Jesus Christ.

The world craves spiritual reality—for a real redemption that brings us to Bethlehem, to Gethsemane, to Calvary, where in our sinful needs we hear those blessed words: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The world craves spiritual reality—for a real Christian life in which Christ's spirit is the master-motive, in which Christ's principles are the master-inspiration, in which Christ's service is the master-passion, in which Christ's rewards are the master-hope.

The world craves spiritual reality, and it must come back to spiritual reality; as Dr. Patton of Princeton says: "The only hope for this world is in a Christ cen-

tered religion. It is either back to the Incarnate, crucified, risen Christ, or on through liberalism to atheism and despair."

And this is the appeal of our text: "The foundation of God standeth sure. . . . Therefore, let everyone that nameth the name of the Lord depart from unrighteousness."

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

WITH ALL OUR PRESENT DISBELIEF, CONFUSION, AND FRIVOLITY, we still have many who meet life with faith, clear discernment of conditions, and courageous expression of opinion. While it must not be presumed that this quarterly endorses all the statements which it quotes, they at least reflect the views of such serious minds. Here are a number of recent expressions, each worth pondering:

"The history of a church ought to be a biography of ideals. It is actually a history of controversy and creeds."—*Dean Inge*.

"Is it enough for us to build temples and bring gold into the treasury and say, Lord, Lord?"—*Harold Marshall in Zion's Herald*.

"But things sometimes come to such a pass that we cease to listen to our merely clever people and may even give our good people a chance."—*Dr. John A. Hutton in The British Weekly*.

"We simply cannot close our eyes to the material, intellectual, and spiritual benefits that the Christian religion has brought to the people of China."—*C. Y. Cheng in China Her Own Interpreter*.

"Divine democracy is wholly different from political democracy. Its spiritual ethics place the emphasis on duties rather than rights."—*Dr. George Elliott, Editor of The Methodist Review*.

"It may be that much of our anxiety is not anxiety for the pure Kingdom of God, but anxiety for the triumph of our own opinions, or for our own methods in matters of religion."—*Dr. John A. Hutton in The British Weekly*.

"Whatever kind of devil there may be anywhere in the universe you can be absolutely certain that he approves of a church service which 'makes people forget' and 'leaves them with a good feeling.'"—*Rev. A. A. Heist.*

"My quarrel with the younger generation is their attitude of moral defeatism, their willingness to lie down and take their licking. No assurance of help from outside? Faith is betting your life that there is a God."—*Dr. Harry F. Ward.*

"Mere creedal hypotheses masking under the name of science must be challenged. As such they are more dangerous to the human spirit than theological creeds."—*Sir Robert A. Falconer at the Religious Education Convention in Philadelphia.*

"If humanity be nothing but a collection of mindless machines, it is nonsense to talk of ideals, values, goods, responsibilities or any other moral or mental qualities. Mechanistic behaviorism is false to the facts."—*Joseph A. Leighton in The Churchman.*

"It is an unnatural timidity—possibly a by-product of our enervating civilization—when men will not frankly and fearlessly say: Yes, I believe in God, and my science acknowledges both His existence and operations."—*President W. H. T. Dau of Valparaiso University.*

"A layman who makes a Bishop expects to own the Bishop. He generally does. And why not? It is a piece of his own handiwork, and property rights guarantee control of property created; and laymen are strong for property rights."—*Dr. John Heston Willey in Early Church Portraits.*

"Why not be an expert, yourself, in religion? A life lived experimentally in the love of God, based on Christ, does not really depend very much on the authorship of Deuteronomy; and you can learn a lot about it from the epistle to the Hebrews, whoever wrote it."—*Dr. T. R. Glover.*

"Perhaps it would be a good idea, fantastic as it sounds, to muffle every telephone, stop every motor and halt all activity for an hour some day, to give people a chance to ponder for a few minutes on what it is all about, why they are living and what they really want."—*James Truslow Adams.*

"I have never shortened my sermons to please the fancy of a sermonette-loving age. I preach long sermons because I deal always with large themes. No petty subjects have had a place in this pulpit."—*Dr. Charles E. Jefferson of the Broadway Tabernacle in anniversary sermon, Thirty Years on Broadway.*

"It is this conscious experience of Christ's Real Presence in the world He came to redeem that alone can keep unimpaired the great traditions we have inherited from our fathers, and reinforce them with a new power to meet the special needs of our own times."—*Rev. W. Hodson Smith, President of the Wesleyan Conference.*

"Do not scatter! We do not become educated by *gambling* in knowledge. There is no sense in reading as widely as you can on the chance that this information may be useful to you some day, or that it may possibly shape up in coherent form."—*President Frederick B. Robinson, College of the City of New York, in The American Magazine.*

"He who determines to live doing good and forgets that there is but one Author of all good, he who determines to be good and forgets that none is good save One, is bound to lose all sure hold of humility and sincerity: from the standpoint of self-regard he sets himself to acts that demand self-forgetfulness if they are to be truly done."—*R. E. X. in Morals for Ministers.*

"Cicero advised a fellow-countryman not to buy the Anglo-Saxon captives from the Isle of Britain, offered in the Roman marts, because they were worthless even as slaves. It was a proud Britisher who pointed to the bust of Cicero on one end of his mantelpiece and then to the bust of Roger Bacon on the other with the remark, 'See what that man says of this man's ancestors.'"—*Professor Wilson S. Naylor in Missionary Review of the World.*

"By all means let us have bigger and better churches. We are in grave danger, however, of building churches whose pulpits cannot be filled. Notwithstanding the fact that a few of our seminaries are crowded to the doors we are confronted with the problem of finding the prophets who will fill the pulpits of tomorrow. The church at large must more seriously concern itself with the religious education of its youth."—*Federal Council Bulletin.*

"Rome means to get control of the United States sooner or later. Protestants may as well understand that purpose. They may falter and lose interest. It matters not with Rome. Defeat may come for Rome today or tomorrow. It matters not. The fight for the mastery will go on all the same. European history is rich with lessons for Americans, if they want to know the ways of Rome."—*Dr. A. T. Robertson in The Christian Index.*

"Here in America the force of communism is felt only as a faint tremor, but in Europe and Asia it is a constant seismic disturbance. Powerful impulses are pushing their way out from red local centers, and it is only a matter of time when their co-ordination will precipitate a disastrous social catastrophe. It is idle to think that America will not be drawn into this upheaval unless some constructive measures are taken to prevent such an occurrence."—*Dr. Robert Wells Veach in Herald-Tribune, New York.*

"You see a substance. You wish to measure this substance. You have no means of measuring it, so you decide to build a measuring machine. Into this measuring machine you build your notion of how the substance should be measured. When you come to measure the substance, therefore, you are measuring it by your own notion which you have built into the measuring machine. How is it possible, then, to come to any scientific conclusion, since every conclusion is colored by your own notion?"—*A young doctor quoted by The Outlook.*

THE CHURCH MUST RETURN TO ITS EVANGELIZING MISSION. Thousands of Christians seem never to have had laid upon their consciences the obligation to present Christ to others as Saviour as well as Lord. They have no conception of this as the primary duty of the church. The thing that made the early church not only amazingly powerful but invincible was its sense of the profound obligation, on the part of those who had come into the glorious knowledge of the redeeming Christ, to proclaim it everywhere.

There is a comfortable but mistaken idea in the church today, however, that, if such work really belongs in the modern program at all, it rests entirely with a few individuals or or-

ganizations especially devoted to it. Whatever his position in the great Christian body, everyone who has a right to be called a Christian must have upon his heart the obligation to bear testimony in some way to the saving power of Christ. This is brought out in this extract from an editorial on *The Primacy of New Testament Evangelism*, in *Home and Foreign Fields*:

“Evangelism, through the centuries, has been conceived too narrowly. Wrapped up in the word ‘evangelism’ are practically all of the great concepts of Christianity—the being and nature of God; the depravity and salvability of man; the fact and consequences of sin; the character and purpose of revelation; the need and the provision for redemption; the person and work of Christ; the conditions of grace and salvation; the nature and office-work of the Holy Spirit; the demands for personal witnessing and preaching; the place and functions of the church; the purpose and meaning of the ordinances; the opportunity and obligation of missions; the privilege and duty of service; the principles and practice of stewardship; the place and program of education; the problems and processes of co-operation; the joys and blessings of fellowship; the rewards and punishments of the hereafter. What, in full-rounded New Testament Christianity, is not involved in evangelism?

“It seems evident that evangelism in the beginning did not connote a separate function, but was a richly descriptive term used to characterize all preaching, teaching, witnessing whose primary purpose was to bring to men the message of salvation through Christ. Timothy, the young pastor, is exhorted to do the work of an evangelist. Philip the evangelist was one of the seven deacons appointed to oversee the distribution of alms to the Greek widows. He was an effective preacher and personal soul-winner, witness his success in Samaria, where multitudes were saved, and his winning the Ethiopian Eunuch to Christ. Basil speaks of him as bishop or pastor of Tralles. His designation as ‘evangelist’ evidently does not put him in a class by himself, but simply emphasizes his missionary and soul-winning fervor and ability. Paul’s list in Ephesians 4:11 is evidently not a list of church officers, but of functions or gifts which have been bestowed according to the measure of the gift of Christ, by virtue of which every Christian is to find his place as a missionary (apostle), or proclaimer of God’s message (pro-

phet), or herald of the good news of salvation (evangelist), or overseer and educator in a local congregation (pastor and teacher). The purpose of this bestowal of talents or special abilities is that the body of Christ, the church, may be perfected through the nurture and development of each member unto the measure of the stature of the fullness of Christ, that there may be never-ceasing increase of the number of those who are thus added as spiritual units of the church and kingdom of Christ.

"It is unfortunate that evangelism should ever have come to be thought of as something apart, and the evangelist as a professional specialist. The proclaiming of the gospel message is not the whole work of the church, neither is it the specialized task of a few individuals. To be sure some can do the work of evangelizing better than others, and they should be encouraged and given every opportunity for the exercise of their special abilities; but no Christian, much less pastor or teacher, is exempt from the duty or cut off from the privilege of witnessing by word and mouth to the saving power of the gospel of Jesus Christ, and this is the heart of evangelism."

A GOOD MANY MAXIMS AND SLOGANS WILL NOT STAND THE TEST of too close application. Some of these cover the "forward look," "looking ahead," "eyes front," and so on. Now, it is sometimes vitally necessary to look in some other direction in order that progress may be made. The church has been so engrossed with plans for the future that she has been neglecting the great past from which she came, with its mighty truths and experiences. It is time to contemplate them thoughtfully and prayerfully. There must be progress, but it cannot be sound and lead to abiding results if it neglects underlying and permanent principles. An so it is necessary to turn back occasionally to see if such principles are still in force among us. Dr. Robert E. Speer, in a paper in *The Christian Century* upon *The Next Great Step for the Church*, points out the relation of the past to the present in the church's affairs:

"The next great step of the church should be backward, to regasp the things that abide. Every true builder has to build on foundations. He must know where these foundations are, keep them uncovered of debris so that he can lay his new

courses truly and bind the old wall and the new everlastingly together in an integrity that knows neither old nor new but is concerned only to reject all that is false in workmanship or material and to add all truth to truth. Or to change the metaphor, what will it avail for the ship to be sailing a straight course if the course is wrong, if the old bearings are lost? How much comfort is there in the newness of her paint and decoration and the merriment and high spirits of her crew if the charts are gone and no one cares what they showed as to depths and currents and channels and hidden rocks? In architecture and navigation, at least, men retain their reason, and a builder must work by a plumb line that relates the present to the past, and a pilot is still required to sail his ship by a knowledge of facts that are because they are.

"But in all living movements a step backward is a step onward because it is a step upward. Such movement is always spiral. Dead things move horizontally. That is why mechanics is entirely calculable. But all life moves upward by incalculable elevations. It proceeds back upon and from and above its past on a higher level of spiral advancement. And the church's mission, building on its past, holding fast the things that were and are and are to be, is to move onward to meet anything, absolutely unafraid, eager with the receptivity and confidence of life, to gather in all that is true, to make every necessary readjustment of old views which are now seen to be inadequate, and to take up with joy every new duty of action or endurance. The church, so far as it is true to its gospel, ought to be the most unflinching of all welcomers of truth and of all doers of duty."

IS MYSTICISM A PROPER SUBJECT FOR SCIENTIFIC INQUIRY? THE disposition of modern psychology has been to regard it as sufficiently explained by calling it a wholly subjective experience. But is it no more than that? If more, then it is rightly a subject of inquiry on the part of both theology and psychology. Bishop H. M. Du Bose regards mysticism as furnishing data which call for systematic and thorough study, as he shows in his lucid and impressive paper upon *The Values of Mysticism*, appearing in the April number of *The Methodist Quarterly Review*, of the Southern Methodist Church.

In the course of some remarks upon the relation of science

to the present religious situation, he says that, "Of half a dozen, or more, recently published volumes on the psychology of religion and religious experience, only one gives comforting assurance that the psychology of religion is to have any different treatment from that given to the subjects of chemistry and biology." Then follow these two paragraphs demanding that scientific attention be directed to mysticism and submitting a clear definition of it to start with:

"The subject of mysticism, belonging equally to psychology and theology, or the philosophy of religion, furnishes a point of rejoinder and attack which will not fail to yield scientific results of the character desired; also its study will be found fruitful of spiritual results.

"Stripped of its traditional excrescences and temporal superstitions, as preserved in the records of typical mystics of the earlier Christian ages, mysticism is an emphasized statement of faith in, and the experiential appropriation of, the vital facts and ultimate values of religion. It is also such an experience as furnishes data, both in its psychological and theological, or religio-philosophical, relationships, which can be dealt with to the end of categorical exactitude in thinking and analyzing. The mystic, in this sense (and who can show that it is not the right sense?), is not a mere dreamer, nor an enthusiast, nor an ascetic, nor a monastic contradiction of healthy Christianity; but is one to whom has come in a superlative degree the personal illumination and sanctification which is the highest pledge and token of the gospel. It is, in a true sense, the Pentecostal enduement; the pervasive and ever-expanding power of the Spirit, consciously received and passionately entreated in the breast. Can it be other than the normal Christian experience? Certainly not, unless it differ therefrom in degree of essential enduement. Being such, its categorical identification in important particulars must be of immense value at this juncture."

MANY VALUABLE DRUGS MAY BE VERY DANGEROUS WHEN ADMINISTERED by unskilled persons. There are branches of learning that have like unfavorable possibilities. Few people comprehend the requirements for satisfactory and safe research in certain fields; the fascination of a subject may blind one to

many of the facts concerning it; the very technical language some people use so glibly they do not always understand.

Psychology has a great host of dabbling disciples who follow it afar off, intellectually. Naturally they are easily led astray by the behavioristic type of leader, so that faith suffers. Yet psychology is not necessarily hostile to the Christian faith. The Lutheran has had an editorial upon Psychology as a Popular Diversion which is so clear and pointed that we reproduce it entire:

"In certain social circles, where a pretense at some sort of intellectual diversion has become the fashion, the favorite word is *psychology*. If it were not so serious it would be amusing to hear some of these pretenders talk psychology. Without any preliminary training or education whatsoever and with considerable lack of reasoning power, they launch into a discussion of concepts and principles manifestly far beyond the reach of their comprehension. What makes it so serious is the manner in which they apply their psychology to religion. They familiarize themselves with a certain type of psycho-religious literature, as superficial as it is unsound, and do not realize that they are losing what little hold they had on the great fundamentals of the Christian faith. The Christian religion as based on fact, and on a life that is the heart and center of the Christian faith, recedes more and more from view, and the whole Scriptures as well as the teachings of Christ are twisted and distorted till they defy recognition. What Christ said and taught so simply and definitely is made to look so misty and unreal through their psychological spectacles that one marvels at their ignorance of the foundation stones on which the Christian faith is built. Their specious reasoning bowls over the great facts of the Gospel as if they were so many ten pins.

"We just finished reading two standard works on the psychology of religion by authors that rank high in the world of religious thought. The books are the result of a life study of religion in its psychological aspects. They are a strong defense of the non-rational element in religion as over against the purely rational and materialistic. There is no possible escape from the conclusion that both books have reached. One of them has passed through eleven editions and has created something of a sensation in Europe and America. It is Dr. Otto's work on 'The Idea of the Holy,' the title given it in its transla-

tion from the German. While the treatment is purely philosophical and the *factual* element in the Christian religion as history is left untouched, it has effectually put to silence the rationalistic school of thought who insist that what the reason cannot grasp is not to be believed. Naturally a philosophical treatment of so important a subject betrays not a little rationalism itself and some things must be taken with many grains of salt. Philosophy cannot be allowed to sit in judgment on what is plain historic life and fact in Christ's religion. But the aim of the book is to give materialistic and rationalistic conceptions of religion their death blow, and the blow has been struck.

"After reading these two books, we have been wondering how many of the society women and men who have found psychology so interesting would grasp and appreciate the argument of these two authors. They would strike some real psychological reasoning and not its froth or foam. We venture to say that what most Christians need is to know what Christ's religion has to do with their own hearts and lives before they launch into the depths of a psychological analysis of it for which they are absolutely unprepared. They need the milk of the Gospel and not psycho-religious meat which defies their powers of assimilation."

RELIGION CANNOT BE A VERY DEAD ISSUE WHEN IT IS GIVEN SO much attention in scientific and philosophic circles. It may be defied or denied, but somehow it refuses to be altogether ignored. For this reason it is not surprising that there are innumerable efforts to reconcile science and religion. The most recent and pretentious movement of this sort has been set forth in the prospectus of the Foundation for Moral and Religious Leadership, bearing the signatures of Professor John Dewey and Dr. Stanton Coit.

"The object of this foundation is to bring the moral and religious idealism of the world into harmony with scientific thought, so that it may more effectively meet the needs of modern life." There is an almost childlike trustfulness in this expression of purpose. It is about as hard as anything can be to "bring" religion anywhere, once it is clearly defined and firmly established. Individuals may modify or desert their

religious beliefs, in part or entirely, and substitute various ideas for them, if they are not clear and firm in their faith to begin with. On the other hand, given a sound belief, and they will be suspicious, to say the least, of anything that looks like surrender or even compromise. Indeed, as *The Christian Century* remarks concerning the above quoted statement of purpose, "an attempt to work it out in any thoroughgoing way in concrete situations will reveal the fact that it contains plenty of T N T." These further quotations from the paper mentioned give details of the foundation, and indicate that the philosophical element intends to dominate the whole movement:

"It proposes to award fellowships to students of approved intellectual and moral qualifications while they are preparing for 'the teaching and advancement of the good life' through courses of study 'in history, economics, comparative religion, ethics, psychology and philosophy, scientific method, international relations and the humanities in general'; and to guarantee salaries equal to those of professors of equal ability to men and women who are already equipped for such work and to the students when they have completed their preparation. A majority of the directing board is always to be composed of philosophers of recognized standing."

"In a word, then, the purpose of the foundation is to enlist men of exceptional ability, enable them to get proper training, and guarantee them adequate support while they go about the work of teaching people how to live religiously without sacrificing their intelligence, and how to think scientifically without becoming either anti-social or irreverent. Spokesmen for the churches will doubtless be prompt to say that there is no such tension between religion and intelligence as is here suggested, and that there are plenty of churches in which a leader who has any capacity for leadership can have all the freedom he knows how to use. The last part of this statement, at least, is fortunately true, and it is upon its truth that the foundation bases its hope that it will, in general, not be necessary to form new organizations. But it can scarcely be disputed that the funds which are devoted to the dissemination of religion and the teaching of morality are, for the most part, canalized in the direction of a type of preaching and teaching which does not fully meet the requirement set forth in the foundation's statement of purpose. If the plan works out according to the prospectus, and

funds become available, it will mean that a considerable number of selected and trained men and women will be released from economic anxiety, given the encouragement and moral backing of an international committee including a large number of distinguished leaders of thought, and sent out as missionaries of a type of religion which is compatible with a modern scientific view of the world."

IT IS A GREAT MISTAKE TO SUPPOSE THAT MEN IMMERSSED IN business affairs never give any thought to religious matters or that they do not realize the importance of the church in the community. Often they are impatient because the church is not more outspoken about sin and the way to escape from it, about God and responsibility to Him. Thoughtful leaders in the great world of business are not without their moments of apprehension over our materialism and struggle for wealth, and they instinctively look about for something sure, something that they can feel as firm and lasting beneath their feet.

At the last annual convention of the National Association of Manufacturers such an attitude was reflected in the address of President John E. Edgerton. After speaking of the relation of the legal profession to business, he continued:

"The other particular profession that is becoming more closely identified with our industrial and economic life is the ministerial, which I acknowledge as the most essential of all factors in the world's harmonious progress. As religion is the most vital and necessary force in the affairs of men, it is the more important that the ministry hold itself above reproach. The pulpit is no place for such parades of intellectual vanity as are rapidly becoming all too common, nor for the controversial promulgation of economical, political, or social theories. The pulpit needs to be lifted above the sordid mass thinking of the crowd, and not lowered compromisingly to the levels of street discussion. Its assaults should be not upon sinner but upon sin, its appeals to the divine spark of love within all men and not to the passions engendered by conflict. Its ventures into interpretations of unfamiliar subjects ought to be characterized by that super-cautiousness which marked all the discourses of the peerless Exemplar. It should not be an ally or tool of any group seeking advantage but an ally of all men

seeking truth and the way of life. It is unnecessary that it go beyond the boundaries of the greatest of books for its subjects or to any other fountain for its inspirations. Grant us, O Lord, deliverance from the growing tendency to turn our churches into houses of popular entertainment and exhibition rooms for freaks and fanatics; and give to us, we beseech Thee, in increasing abundance a ministry unweakened by lust for worldly fame or riches, unafraid of the powers of men, unswayed by passion from the courses of truth, love and justice, and undaunted by the threats of Hell."

ONE OF THE PRINCIPAL FACTORS IN THE SUCCESS OF MANY BUSINESS men and many concerns is adaptability to conditions. This means the capacity to realize that certain methods have become antiquated, and to replace them by others suited to present demands. The idea, often expressed, that every young man contemplating the ministry should have several years of experience with some good business house, has wisdom back of it. It would help to prevent many churches from falling into wearisome and profitless conventionality and formalism.

Why is it that many preachers always conduct any regular service in the same old way, like a ritual to be gone through, regardless of the occasion or the number or character of the audience? Also, why is it that many preachers never vary the general character of the sermon and its delivery, whether they are addressing a large cultured audience in a university town or a small company of remote villagers? In discussing such matters J. D. Jones, the noted pastor of the Richmond Hill Congregational Church, Bournemouth, England, said not long ago in the Methodist press:

"I was talking only recently about certain churches in London which once were strong and flourishing, but are now problems. I asked my brother ministers how they accounted for this. The answer I got from more than one of them was this: The character of the populations round the churches had in the course of twenty years totally changed. But the churches had made no change in their methods.

"The church needs to learn the lesson that no methods are sacrosanct. 'God fulfills Himself in many ways, lest one good

custom should corrupt the world.' The methods the church ought to adopt are not necessarily the methods of our fathers, but the methods best adapted to further the interests of Christ's kingdom to-day. Red tape is not simply a peril to our civil service; it is a peril to the church of Christ. We are missing opportunities because we are hidebound by tradition and custom. We need in dealing with this age of ours that spirit of adaptiveness which made the apostle say he was willing to become all things to all men if by all means he could save some."

WE ARE BECOMING QUITE AFRAID OF EMOTION—AT LEAST IN religion. Of course, this is merely following the commonly observed rule, that as people become more highly developed intellectually then tend to repress their feelings. Our is an intellectual age, and the heart is neglected for the head.

Yet look over the real leadership of the past—how many of the men who have shaped history were followed and obeyed chiefly because of their rare intellectual powers. The great leader, especially the great religious leader, has ever been a man of passionate devotion to some truth, some idea, some cause, and he has had the force of appeal to inspire others with his own intensity of faith and purpose.

Rev. John Leonard Cole has suggested, in *The Christian Advocate*, "that we pray for some more 'injudicious' preachers," by which he means men of such consuming zeal for their faith, for the souls of men, that they will forget all conventionality, and will be so aflame with a holy purpose as to command a hearing and win a following—men who are not only trying to be heard, but who will be heard. After referring to the accusation against Paul, that he was beside himself, this writer continues:

"Laymen's committees may never require that their minister be one who speaks as though he were 'beside himself'; but, fact is, they would be more apt to secure a lineal descendant of Amos and Hosea and Stephen and Paul if they put that among their requirements. When Roland Hill preached, they called him a 'mad man,' but he protested with 'When I passed yonder gravel pit and saw it cave in and bury three men alive and shouted for help till they heard me in the town nearly a mile

away, nobody called me a mad man then. But when I see destruction about to fall on sinners and entomb them in eternal mass of woe, and cry aloud—they say I am beside myself. Perhaps I am; but oh, that all God's children might thus be fired to save their fellows!

"A man who would pray in agony, 'Give me Scotland or I die!' might be regarded by very dispassionate 'level' minds as in the cracked brain class. But Scotland, in spite of all its stolidity, yielded to the 'fervent, effectual prayer of' this righteous man. His contemporaries said so often about Hosea the same thing that the disturbed pew holder in the American church said, that Hosea cried in fine irony to his critics, 'The prophet is a fool; the man that hath the Spirit is mad!' 'Fool,' 'mad' and 'wild' and 'absurd' are words that any earnest successor to the prophets will be accustomed to hear. Of course, those preachers whose 'religion is an opiate,' whose first and last commandment is, 'Do not upset the apple cart,' will never hear any muttering like that. Rather, they will hear the sisters and brothers uttering inane compliments like 'how sweet,' 'lovely,' 'just what I think, too,' when he is done. But he will know, 'when all men praise him,' that he is out of the direct line of the clear-seeing, plain-speaking evangelists who not only ignore the equilibrium of the apple cart, but get the reputation of 'turning the world upside down.'

"St. Francis of Assisi was neurotic; Joan of Arc had hallucinations; St. Augustine would probably be put down by neurologists as 'unbalanced'; and what a 'temperament' had Bernard and Teresa! But when one reflects on the matter a little, it appears that most of the permanent imprints on this calm and conventional cold world have been put there by people who were 'neurotic.' They have been 'possessed' with one big idea, that God is so good and so wise that He ought to be loved and obeyed by everybody. 'God-intoxicated' themselves, they pray and preach so fervently—monomaniacs on that one dominating conviction—that they actually drive people to drink; to drink, that is, of the same 'life-giving stream' whereof they have tasted and been satisfied."

WHEN THE BOSTON SEAMAN'S FRIEND SOCIETY CELEBRATED ITS centenary some months ago a number of prominent ministers and educators took part in the various meetings covering several days. The anniversary number of the Sea Breeze con-

tained their addresses in full. Dr. Nehemiah Boynton, who was one of the speakers, told a story of Father Taylor which ought to be remembered by every preacher. It seems that, after a sermon one day, Father Taylor met a sailor, and then, to quote Dr. Boynton:

"My boy, you like preaching, don't you?" asked Father Taylor, and the sailor said, 'Yes, sir, I like good preaching.'

"Well," said the sailor preacher, 'what do you consider good preaching?'

"And he said, 'You seem to be a very good-natured old duffer and I will tell you. When a man takes something warm out of his heart and shoves it into mine, I call that good preaching.'

"Do you know of any homiletics professor in America today who has surpassed that for a gospel-straight corrective idea of preaching? A man with a warm heart taking something out of it and pushing it into other hearts—that is preaching. Nobody has approached that definition, so far as my limited knowledge of homiletics goes, in this country except Phillips Brooks, who expressed the same idea in other trenchant words. 'Preaching,' said he, 'is truth through personality.'"

THE CAPACITY TO LEARN SOMETHING NEW, TO BE CORRECTED IF in error, to be considerate of those who do not agree with us is certainly a desirable trait. This is to have a truly open mind. However, one can be so minded and yet possess clear convictions. One's windows should be opened, in all reason, to admit fresh air, but this does not mean that they should be open to every sort of weather all the time. So the mind. There is no reason why liberalism of a proper type should be so lacking in discrimination as to degenerate into a fad. When it does this it may often be seen hitched to the propaganda scheme of some radical view. The preacher with the overliberal mind does not escape this entanglement, as this paragraph from the National Republic bears evidence:

"In explaining the activity of certain religious 'liberals' who seek to commit churches to radical programs, camouflaged in high-sounding altruistic terminology, a recent statement of Roger Baldwin, head of the American Civil Liberties Union,

and himself a 'philosophical' anarchist, is significant: 'The communist brethren do not find it possible under party auspices alone to reach a wide enough public. When they tackle a job with more than a class or party appeal they cover up their guidance with a respectable front of non-partisan professors, lawyers, writers and publicists.' The recent agitation against the courts veiled as a campaign in favor of Sacco and Vanzetti is evidence of this. Among the documents captured at Bridgman, Mich., when a meeting of communists was raided by the Department of Justice, was a form of instructions from the Third International at Moscow for the guidance of American communists. Two statements are of special interest: 'Friendship of the liberal-minded ministers shall be sought, as these men are at the present time the leaders of the masses and many of them are earnest, but lack scientific knowledge. . . . Conferences on the economic conditions shall be held from time to time with these ministers, educators, and other liberal elements and through their influence the party shall aim to secure a more favorable hearing with the masses.' "

IN ALMOST ANY CHURCH THERE ARE CERTAIN ONES WHO ARE sources of trouble because of their opposition to this, that, and the other. Yet it is very doubtful whether, in the long run, they are as much of a detriment to the cause as those singular people who want their names on the church register, yet practically never function beyond attending service. They are fine for padding church statistics, but that is all. They never cause any actual trouble, but they lack any live interest and prefer to keep out of all real activity. Of course, motives may vary, but the effect upon the church is about the same. They may not be opposers, but they are the "withdrawers," of which *Zion's Herald* speaks in this editorial which a large number of church members might read with profit:

"In the days of the early church, when many people thought it good policy to be 'Christians,' but did not understand what was implied in that call, many curious practises were pursued, and many fantastic errors in doctrine tolerated, the development of the church life being an odd jumble of Greek, Roman, and Oriental elements. Monasticism is much older than Christianity, but was continued and extended in the

Middle Ages. Besides these monks who grouped themselves in halls or cloisters, there were the anchorites, or 'withdrawers' from the world—that word in the Greek meaning to take 'a place back,' that is away, from the crowd. In caves, or desert shacks, or even on tall pillars these ascetics maintained a detached life, and while some of them were devout men, others were self-deceived and a few probably arch-deceivers, courting an admiration which they little deserved.

"The type of 'withdrawer' is still found in the world, even among professing believers, in too large numbers. By this we mean the modern anchorite, who does not indeed live off in a hut by himself, but yet is really detached in thought and interest from the life of the busy multitude, and occupied with his own gay, or gloomy, reflections. These non-social persons are found in every community. But true saints cannot be made out of shirkers, and no church has a right to retire from society. The call is for workers, not withdrawers. Jesus indeed, our great Example, went off at times by Himself to pray, but He always came back into the roadways, the market-places, and the synagogues, to toil there tirelessly."

WE PRAISE A CERTAIN HOME OR BUSINESS CONCERN BECAUSE, WE say, "everything moves like clockwork." That is not all; we are continually striving to reduce our lives and all our affairs to this same clockwork regularity. We abhor all those emergencies and petty interruptions and complications that call for quick grasp of situations, clear thinking, prompt and decisive action, and, on the moral side, for courage, resolution, self-control, and patience.

Yet we grow by facing continually the unexpected and the trying. And it is here that we differ from the animal creation, whose lives conform to a simple routine, as near to that of their remote ancestors as possible. The disposition of man to find out new ways of adapting himself to his environment is one source of his chronic unrest; yet otherwise he must degenerate. The strong races are not those governed by ancient custom at every point.

In a thoughtful paper upon *The Paradox of Humanism*, in *The Atlantic Monthly*, Joseph Wood Krutch has reminded

us that, "Historians looking back upon the rise and fall of civilizations have always been perplexed by the fact that societies are most admirable just before they collapse." That is, clockwork perfection marks a moral breakdown. The whole human problem becomes a paradox to Krutch because he sees nowhere in it that overruling intention which makes the seeming paradox a divine consistency. These excerpts reveal his reasoning and its melancholy conclusion:

"Whatever we may think of the recurrent 'live dangerously' of Nietzsche's various testaments, the injunction is one which in certain spiritual senses we cannot choose but obey, for, the higher the mental organization which men achieve, the more precariously is it poised. The simple automatic responses of the amoeba serve it with dependable regularity. It may die a physical death, but it may neither lose its mind nor sink to depths of moral degradation; and what is true of the amoeba is so largely true throughout the whole range of animal life that the difference between it and the highest ape is not in that respect so great as the difference between the ape and man. Consciousness, understanding, and the powers of judgment and choice, even though these may be, as the behavioristic psychologists maintain, only a sort of illusion, are accompanied by capacities for ghastly failure unknown to the animal. To live humanly is, in that sense, to live dangerously; and the more completely human we are, the less our motives, our impulses, and our values are those which we have in common with the other animals, the more dangerous our lives come perforce to be."

"Nor can it be said that to understand this paradox of humanism helps us in any way to solve it. The analysis which we perform is, indeed, itself an example of one of those exercises of the mind which is perverse because it does not serve as a means toward a natural end, and when we have admitted that the human ideal is one which the human animal cannot even approach without tending to destroy himself as he does so, we have, by that very admission, both diminished our biological fitness and desolated our human feelings. Hence it is that many a man with trained mind, developed sensibilities, and even as much good will toward society as can be expected of a creature who has lost the animal's innate talent for caring more for his race than for himself, stands paralyzed in the

midst of a world that has learned so many things which do not help it toward any ultimate solution of its problems, but which tend, on the contrary, rather to make him suspect that they are insoluble."

"Something in the state of his own soul as well as in the state of the world about him warns him that he is living in one of those periods which has about reached the limits set by Nature. He has already envisaged the possibility of seeing civilization destroy itself in a gigantic war, and that irony directed against himself which is one of the signs of the extent to which he has detached himself from the animal has even enabled him to feel some amusement at the thought of a race which should, by the way of achieving the crowning triumph of its mechanical ingenuity, blow itself to bits. But, even if this possibility should be avoided, the impasse to which his thought has led him seems capable of leading the society of which he is a part to an end as certain even though less spectacular, since it is already too completely human in both its virtues and its vices to live either comfortably or safely in the universe of Nature."

TOO MANY BLESSINGS OF ONE KIND MAY BECOME A SERIOUS disadvantage. They may divert attention from important matters and turn it too much in some one direction. Books furnish an example. They are wonderful storehouses of man's knowledge and wisdom, but certain minds are prone to retire into books to the neglect of other interests and duties of their lives. The minister is one of those peculiarly susceptible to this temptation. In a plea published in *The Presbyterian*, for a greater use of the Bible in the pulpit, J. Tooker Ford utters this word of caution:

"Ministers are naturally lovers of books. It is a joy to listen to the voices of the good and great of the centuries, and of the day, but if their voices drown the 'sound of gentle stillness' that issues from the Book, then everybody is the loser. The great Biblical scholar Bengel thanked God for the loss of his father's library, because it removed from him the temptation of reading 'too great a variety of books.' 'Too great a variety' in the year 1734? What of the allurements in the year 1928? The being conversant with many books that bring to light all sorts of truths that touch humanity is a delightful

accomplishment, but whatever other books he may elect to read, the minister is consecrated to know the One Book which alone authoritatively deals with eternal things; and so to know it as himself to live the Eternal Life; so to know it as to be shot through with its spirit of holiness, revealed alone in that one Book; so to know it that the conscious presence of the infinite and eternal God in Jesus Christ glows like a fire in his soul making his preaching blaze with the divine Christ of the One Book."

THE SAME OLD HUMAN NATURE IS IN EVIDENCE IN THE LITERARY world as well as elsewhere. Even the naughty habit of "calling names" is not unknown here. This is shown by this definition of "snob sales," as given in *The Saturday Review of Literature*:

"When a book with more beauty, more thought, or more delicacy than is common is bought by the tens or the hundreds of thousands, cynical publishers speak of a 'snob sale.' The first five thousand readers, they say, read the book with enthusiasm, and talk of it widely, but the fifty thousand that follow buy and read all, or part, because they wish to be thought to like it. They purchase, not a book, but a reputation for cultivated interest.

"'Snob sale' is a term that has been heard frequently in recent years. Many books that could be called highbrow or subtle or weighty have crashed the gates of popularity. Psychologies are to be seen upon pullman seats and steamer chairs, 'advanced' novels in subways. When Durant's 'Story of Philosophy' and Wilder's 'The Bridge of San Luis Rey' pass into their hundreds of thousands, when 'Death Comes for the Archbishop' and 'The Constant Nymph' are popular successes without the aid of any book-choosing organization, and when Robinson's 'Tristram,' 'Dusty Answer,' and Maurois's 'Disraeli' are excellently received by vast concourses of readers, the question of snobbery in reading becomes at least pertinent."

However, the writer in *The Saturday Review* takes exception to this charge, and rightly so. There are undoubtedly many people who follow anything which they think is in style, whether they like it or even understand it; but we are living in an intellectual age, and gradually we are developing a large class of readers who are not satisfied with mere entertainment

and sensationalism, or even with serious themes treated in a superficial way. They are developing a real hunger for sound knowledge and good reasoning, certainly a good sign in itself for any age or people. To give a couple of passages more from the writer referred to:

"All self-improvement can be called snobbery, if by a snob you mean—as some do—a human trying to be better than his fellows. That is not a true definition of snobbery, and these democratic sales of aristocratic books are not properly to be called snobbish. We live in a society that plays a day-long game of follow the leader, but it is not snobbery to be led toward 'San Luis Rey' rather than morbid exhibitionism or snappy stories.

"Who is the snob? The reader bettering his interest on advice to read better books, or the mocker who accuses him of mere apishness? Give us the right kind of 'snob sales' for a generation more and we shall have a reading public in this country that the world will envy."

THE PRESENT DISPOSITION IS TO REDUCE EVERY BRANCH OF STUDY to a science. But this attempt is bound to encounter refractory materials. Some may recall the labor bestowed a few years ago by a man of distinction in physical science to formulate the laws of poetry so that any intelligent person of education might add to the world's store of fine poems simply by taking thought thereto under these laws. But we have not heard as yet of any great epic or lyric that has sprung from this method.

There has been, in some quarters, a persistent effort to include history among the sciences, but the greatest thinkers on the subject do not appear to be carried away with the idea. About the most scientific thing we have seen in this connection is the clearly reasoned demonstration below, that history cannot be a science. It is from an article, *Is History Science*, by James Truslow Adams, in *The Saturday Review of Literature*. The argument here has an application to spiritual affairs as well as to history and art:

"To write history well calls for certain qualities of mind

and character as well as requisite knowledge but these qualities are as often found in men who have not been through the Ph. D. grind as in those who have, and often in a higher degree. Names at once occur to one. I am not speaking of popularizers but of those who have done prime work of the highest importance from all standpoints, including scholarship. Perhaps no other American has a higher international reputation among scholars than Henry C. Lea, but he managed to produce his works of enormous erudition while leading the life of a busy publisher. The history of Parkman has stood the test of a whole generation of critics. The best history of the civil war period was written by Rhodes, a retired iron manufacturer. Henry Adam's history of the United States from 1800 to 1814 is still the standard after forty years. Indeed, I have come to the conclusion that too long an academic training and career is rather a detriment than a benefit to a historian and that it should at least be supplemented by some years of an active career in affairs among men.

"It is difficult to understand just what so many who insist that history is a science mean by it. As Poincaré—perhaps one of the most eminent scientists of our day—pointed out, the universe is spawning milliards of 'facts' every second. To do anything in the way of arranging and understanding these, selection is, of course, necessary, and science is possible *only because there are certain kinds of fact which recur*. If it were not for this, there could be no possibility of establishing any laws or creating any science. The fact that two atoms of hydrogen when united with one of oxygen will act the same way tomorrow that they do today, and similar facts, enable us to make predictions and to test them. Now I know no historian today who is so hardy as to say that history can do this. Indeed, most of them say just the opposite. Professor Cheyney, for example, who has made some very interesting attempts to establish 'laws' for history, states over and over that history never repeats itself, that he has 'no confidence that definite individual historical examples will ever be very useful for present day decisions,' 'that the similarity of one historical condition to another will never bear close inspection.' It appears to me that what he calls 'laws' are nothing but apparent tendencies in periods of time too short to be of much use, but in any case they are very different, as he admits, from scientific laws. What respect would a scientist have for a law which could never be expected to apply to any specific case? James

Harvey Robinson in his earlier days claimed that the discovery that history is continuous, and the application of this 'law,' had raised history, 'in one sense, to the dignity of a science.' There you have it. 'The dignity of a science.' Has art no dignity? Why has science, which is only one method of approaching certain problems of the universe, so much more 'dignity' than other modes of intellectual life or interpretation of manifold reality? Why should more dignity be considered to attach to noting the specific gravity of oxygen, tracing the development of an embryo, or studying through a spectroscope the composition of a star, than to modelling the frieze of the Parthenon, painting the Sistine Madonna, or writing 'Hamlet'? It is the 'intellectual climate' of our age again.

"It is difficult for me to see the reason for all this pother about the 'dignity' of science and trying to edge in history, to say nothing of certain other branches of enquiry, where they do not belong. It would appear to come down to this. In the intellectual climate of the present day we think about the universe in certain ways. We believe that things do not merely 'happen' but develop, one out of another. We believe that intellectual integrity requires that we should attempt to see and report things as they really are, that truth should be sought regardless of the consequences. These are ways of thinking which have proved enormously useful in developing the sciences and we think of them as scientific. They constitute, however, merely an *attitude of mind* and a *method of approach*. They may be used on bodies of data out of which sciences may be wrought. They may also be used on other bodies of data out of which no science can be wrought, because they consist of acts which are not recurrent, about which no predictions can be made and from which no laws, in the scientific sense, can ever be deduced."

AT A TIME WHEN EVERY SORT OF MOVEMENT, ORGANIZATION, cult, profession, business, and fad has its press, the Protestant church seems to be permitting its own publications to die or to linger along at a dying rate. The Catholic Church is paying particular attention, not only to a vigorous development of its own periodicals, but to the training of able young men in journalism and so helping them into positions where they can do the most good, for their church as well as themselves.

There seems to be an impression that anyone who has a fair general education can be an editor, that it requires no particular aptitude, training or experience. From this mistaken view the Protestant press has suffered. It was long supposed that a good preacher could become a good editor by the simple process of being appointed to the position. As a result we have had a period of the long, sermonic editorial in our religious weeklies, and of a vast amount of matter dealing with ecclesiastical controversy and polity—all during a time when the great majority of the laity have been showing a steadily lessening interest in these features of religious activity.

It would be a good thing if the religious journalist were to take a course in the fundamentals of advertising. Moreover, the church at large has had little idea of the financial problem involved in issuing religious publications, and it has only begun to grasp the fact that many of them will not survive unless they are endowed or subsidized in some way. Dr. Guy Emery Shipler, editor of *The Churchman*, is an interview on Religious Journalism, given to Edward H. Cotton, made this statement upon the financial side religious publications:

“The most uncertain factor in considering the future is that of finance. The religious press is not a commercial enterprise—no more so than a college. Yet, unlike a college, it is forced to attempt sustenance through paid advertising, which is, under present conditions, only partially successful. We all carry heavy annual deficits. On their present basis of organization, religious journals can exist only through some sort of subsidy. If church people, or even those outside the churches, recognized the value of the religious press to our social order, there would be no difficulty in securing adequate subsidy.

“Some of the religious journals, including *The Churchman*, are attempting to raise subsidy in one form or another. I have found the task exceedingly difficult, largely due, I feel certain, to the fact that almost everyone outside professional journalism feels that he understands the journalistic problem, when he knows almost nothing about it. Knowing so little of the intricate technical problems of advertising and circulation promotion, and the financial backing necessary to such promotion, and being concerned only with his pet theories of

editorial policy, he will ignore the essential materialistic foundation of your enterprise and discuss policy with you until doomsday.

"If your journal happens to be 122 years old, as in the case of *The Churchman*, he takes it for granted that it will somehow go on forever. There is something out of adjustment in the universe when people will give millions for building cathedrals and scorn appeals for a few thousand dollars for maintaining an instrument for promoting that enlightenment without which cathedrals are but unmeaning gestures. I have hope that there will be a better conception of values in the future. Sooner or later church people who have money to give for the promotion of the religion of Jesus will see the inescapable value of the enlightened, free, and forward-looking religious journal."

THE ALMOST COMPLETE SILENCE OF THE SECULAR PRESS ON matters whose publication would be unfavorable to the Roman Church is not hard to explain. That church makes it hard for any paper which exposes the working of the Roman system in any way. A few months ago the Catholic weekly, *America*, published an article by a Jesuit priest under the heading, *Does It Pay Editors to Insult Catholics?* After describing the way the Washington Truth Society, composed of a priest and a number of laymen, succeeded in having a Washington newspaper so effectively boycotted as to serve as a warning to other Washington papers, the writer urged Catholics in other cities to follow this example. As quoted in *The Christian Advocate* this priest thus explained and applied this Washington case:

"The Washington Truth Society consisted of one active priest in charge, two zealous laymen and a Catholic lawyer or two, ready to give legal advice free of charge. The letterhead was formidable with names of prominent men, but this heavy artillery was brought to bear only when urgently needed. In any city of the United States one zealous pastor with two or three active laymen, together with a legal adviser, could form a Truth Society that would batter to pieces bigotry when found in the pages of any local newspaper.

"The lessons learned in Washington, in 1913, may briefly be summed up as follows:

"1. Do not attack a magazine or newspaper through its editorial departments, but act through its business office.

"2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.

"3. Call the attention of your friends to the insult and request them to call the attention of their friends. They, too, should write, and pledge themselves not to buy any offending paper, and mean it.

"4. Call the attention of the merchants with whom you deal to the insults and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.

"5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the faith, and never to deal with merchants who advertise in such periodicals, and mean it.

"6. Tell your newsdealer that as long as you see the magazine or newspaper on his stand, an open insult to you, you will not buy from him, and mean it.

"7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan, 'We will never buy a paper or magazine that insults our faith. We mean it!'

"This plan is based on the simple fact that nobody, Catholics included, has to buy a magazine or newspaper if he does not want to.

"If Catholics follow the example of the Catholics in Washington, in 1913, we shall soon decisively answer the question which the editors of some secular periodicals are now asking themselves: 'Does it pay to insult Catholics?'"

IF AMERICA IS NOT TO ADOPT COMPLETELY THE EUROPEAN Sunday, the churches must make their demands upon the subject felt. The encroachments upon any such institution as the American Sabbath has been in the past are very gradual, and no doubt they have been helped in this case by the growing foreign element among us, which naturally becomes more insistent in its demands as its numbers increase.

It stimulates hope and courage in such matters to read

the message of Governor Alvan T. Fuller of Massachusetts accompanying his message vetoing a bill passed by the legislature of that state permitting the sale and delivery of certain articles of food on the Sabbath. These words of his are by no means perfunctory, and should be taken into account by public officials generally throughout the country:

"Massachusetts will do well to have no part in the commercializing of Sunday. There never was a time when a day of rest and quiet each week was more needed than it is today. To make Sunday just another week day is against the best traditions of Massachusetts and against the best interests of its people.

"I welcome the opportunity of saying that I stand four-square against the legalizing of business and also professional sports on Sunday, and I want to prophesy that if the sacredness of Sunday, with all the sentiment and beauty that the day inspires, is violated by legalizing business and by professional sports on that day, it will not be long before it is a regular working day for those to whom it might otherwise be at least a day of rest.

"It is not a far flight from legalizing the working of women evenings—recently endorsed by one branch of the legislature—to working the men on Sunday. I look forward to that time when the laboring men and women of America will be working on a five-day rather than a seven-day week, of which this proposed legislation appears to be a forerunner."

WITH RESPECT TO CRIME IN THIS COUNTRY THERE IS AT LEAST this ray of hope, that the situation is beginning to be taken seriously and studied with some degree of care. In a report made by a subcommittee of the National Crime Commission, the police came in for severe criticism on the ground of lack of efficiency. However, the papers of the country are inclined to find fault with this indictment. In fact the tendency is to put much of the blame on the courts. The *Detroit News*, referring to the difference in the amount of crime in England and America, gives this reason:

"The real reason why crime is comparatively scarce in England is that the criminal courts function speedily and easily. Delays are not permitted. Appeals are rare. Penal-

ties are severe. One looks in vain through the conclusions of our National Crime Commission to find this statement, and yet it is all-important. One reason for the efficiency of the English police is that they know, when they catch a criminal, he will not go free because of some technicality or some delay.

"We shall always have a great deal of crime until we reform our criminal law and court procedure. Any public-spirited judge could have told the Commission so. And that is the heart of the matter."

WE ARE SLOWLY GETTING A CLEARER IDEA OF THE CHINESE situation with respect to Christianity and Christian missions. There seems to have been a feeling abroad that the work of the missionaries was being undone to a large extent, that the whole Christian movement had come into general disfavor, and that the outlook was nearly hopeless. But later reports offset this, as do letters from missionaries and from Chinese Christians as well. The Record of Christian Work publishes a letter from Wang Tso-cheo, secretary of the co-operation committee of the Nanking Presbyterian Church, to all Presbyterian missionaries who were formerly at Nanking, in which this passage reveals the present state of affairs and the prospects for Christianity in that city:

"In the 11th chapter of 2 Corinthians St. Paul did feel very proud and glorious when enumerating the sufferings and perils which he had experienced in preaching the gospel. It is known to all that the kingdom of God is built with the blood of the numerous martyrs in the past. Really to suffer and sacrifice for the sake of Jesus Christ, our Saviour, is glorious and happy. From this point of view, we, members of the cooperation committee, instead of consoling, would rather like to congratulate you for your sufferings and sacrifices here in this city on March 24. You have drunk the cup of our Lord. God and the world will never forget you. Cheer up, dear friends, and be with fortitude! Your work here is not a failure, but a success in the establishment of his kingdom in this new capital of the republic.

"Now let us express our greatest appreciation of your works! Let us express our true gratefulness for your help, both spiritually and materially! Let us express our sincere

welcome of your earliest coming back to this city, for we have always been feeling a great loss since your departure! Let us report you something which, we believe, can give you more comfort and valor!

"The tragedy of March 24, as we know, was only done by a small group of misguided men. The people of Nanking are, from beginning to end, expressing good will to Christianity, and appreciating your works very much; so they always inquire about the time of your coming back, and still send their children to the Christian schools. The church of our Lord is still alive. Worship and Sunday services are still performed. The church members, except a few, are still of strong faith. The cooperation committee are still holding meetings, and we are still trying our best to carry on our works. With all these conditions we believe that Christianity shall have a bright future in this city."

ALL PHASES OF LIFE SEEM NOW TO BE IN PROCESS OF REVOLUTION. Things that have been landmarks in our thinking during our entire lives have disappeared or changed, so that our minds are engaged in perpetual readjustments. For several generations we have heard of the Southern mountaineers, until we have come to think of them as a fixed class in our population. But a recent study of these interesting people, more particularly in eastern Kentucky, has revealed that a great change has been coming over them in recent years. *Zion's Herald* gives this brief outline of their history:

"A little over a century ago, the mountaineers of eastern Kentucky were probably slightly superior to the average American in intelligence. Today, these disappearing American highlanders rank considerably lower than average.

"To find the cause for this striking decline in mentality, Dr. Nathaniel D. M. Hirsch of Duke University has visited three counties of the mountain country and has tested almost 2000 young highlanders.

"Environment is responsible for only about 25 per cent. of the subaverage mentality; heredity is the cause of 75 per cent., Dr. Hirsch states in reporting the results of his investigation.

"For a hundred years, migrations have played a large part in lowering the intelligence level, Dr. Hirsch explains.

Long ago, when game and fish became rare in eastern Kentucky, the people who had settled in the mountains were faced by the problem of trying to farm the steep hillsides, or of moving. A migration of the restless and foresighted took place about 1820 to 1840. Two more waves of migration struck the mountain region, once about the time of the Civil War and again in 1880. Now, since 1903, there has been a fourth migration, which has probably not yet reached its height, carrying away chiefly the more ambitious, and intelligent groups.

"Very close intermarriage of the depleted stock that has remained in the mountains is another cause for the falling level of intelligence, Dr. Hirsch concludes.

"The outlook, however, is good, this psychologist believes. The gifted sons and daughters of the mountains who have moved to more desirable surroundings are contributing their pure blood and sturdy character to American life in a wider field.

" 'The nation is bettered by their spread,' says Dr. Hirsch. 'The communities to which they move are biologically and morally enriched.' "

HOW ARE WE GOING TO SOLVE OUR CRIMINAL PROBLEM? ALSO, how can we make our more responsible and competent citizens more effective at the polls and our more undesirable less so? Well, where society faces any moral problem, it may as well make up its mind—assuming a group mind—that reform movements and reform schemes will not do the work.

Too much "reform" is on the vacuum principle, a mere withdrawing of evil habits and deeds, with no satisfying replacement. Now, human nature, as well as the other kind, abhors a vacuum. Humanity is what it is because it craves satisfactions, and the most persistent of these is the longing for the breath of life in the soul. Not reform first, but the regeneration that begets reform—this is the solution.

In addressing the Race Betterment Conference not long ago, Dr. William J. Hickson made the old plea for greater intelligence as a remedy for our social troubles. However, he also contributed several facts and suggestions worthy the attention of Christian citizens. This quotation from Dr. Hickson's speech and the comment following it are from Zion's Herald:

“If we continue with a political and social system which takes no account of varying mental endowments, nothing will be done and nothing can be done. If we face the issue bravely and revise and adapt our institutions in such a way that superior intelligence and exact knowledge can function, we will be on the way to riddance from great evils and to immeasurable enrichment of life. Proportional voting will go a long way toward accomplishing this result. It is working satisfactorily in Europe. While this challenges all our cherished slogans of equality and democracy, I favor the granting of the franchise on the basis of the intelligence quotient.”

“Dr. Hickson also sounded a note of pessimism regarding the criminal class. As a result of examining 40,000 criminals over a period of twelve years, he has arrived at the conclusion that criminals cannot be reformed. They are constitutionally defective. They are bred from the inferior classes that have more children than the law-abiding superior classes. Modern economic conditions and the era of plenty in which we live allow the criminal-producing classes to flourish and people the earth more effectively than ever. The two per cent. of the population that is mentally defective is the two per cent. that becomes criminal. Yet, Dr. Hickson said, this small fraction of the population absorbs more than thirty-five per cent. of the taxes of the nation. It keeps the good ninety-eight per cent. of the population uneasy and fearful.”

ONE IS NOT MUCH SURPRISED AT THE DISAPPEARANCE OF OUR forests when he contemplates the output of books and periodicals, nearly all the paper for which is made from wood pulp. There is something truly appalling about a modern news stand. Even in serious books on important themes we have many times as much reading as we need.

What shall be done about it? It all depends on the reader. Dr. George Herbert Betts, professor of education in the Northwestern University School of Education, in beginning an article in *The International Journal of Religious Education*, offers some suggestions. We will not be misunderstood if we call attention to the fact, that his remark on book reviews does not apply to the kind published in a periodical such as this:

“The average silent reading rate for eighth grade pupils is 250 to 300 words a minute on matter suited to their com-

prehension. If we should read even at this rate we could read an ordinary book of 300 pages through in two evenings of three hours each. On this basis we might read, say, three books a week, 150 books a year.

"But who wants to read 150 books a year? This would not be reading, but mental dissipation. The matter read would not have time to settle down and make itself at home in our minds but, like sand passing through a sieve, would leave little or no impression. Too much reading is as bad as too much eating; too little reading, and the mind is impoverished and we are out of touch with the life of our day.

"There are many books. Too many books, some 7,000 new books from American presses last year, not counting new editions or pamphlets. A considerable proportion of these need not have been written or published, for other books say the same things and say them better. In almost any particular field, except perhaps fiction, half a dozen or ten writers (the best half-dozen or ten) say all that the others say.

"The first great problem of the reader is therefore the problem of selection, the sifting of wheat from chaff. For the specialist in a given field this is no great task, for he knows the reputation and contributions of the leading writers in that field. The general reader, however, must seek assistance. For this he cannot go to the reviews in popular journals nor to publishers' statements. The purpose of these is to sell books, not to guide readers. Experienced librarians, professional journals that make book reviewing a science, specialists in the particular field are the best guide. In reading as almost nowhere else the aphorism holds good that *the worst enemy of the best is the good*. Many persons waste time reading 'good' books."

A GENERAL SURVEY OF THE REPORTS AT ALL RELIABLE ON THE results of prohibition are decidedly encouraging. Despite the development of an illegal traffic that offers a serious problem, the country as a whole is vastly better without the saloon. But we are learning that passing a law is but half the battle. Its enforcement demands, on the part of decent citizens, about as much watchfulness, energy, and sacrifice as were required to secure the measure in the first place. In view of the approaching presidential campaign this statement by Dr. Clarence True

Wilson, secretary of the Methodist Board of Temperance, Prohibition, and Public Morals, should have serious consideration on the part of citizens:

"It is believed that, at the present stage of our reform, it is absolutely necessary that the dry forces should secure a platform declaration in all parties as to what they are going to do with the prohibition situation and the enforcement program. If some one says, 'The Eighteenth Amendment settles that whole question,' it is easy for us to say that the man who says it knows well that it is not settled and that in a country that is run by its public sentiment and expresses that sentiment in party government and the party announces its program in platforms, that this thing is never settled while there is opposition to putting a declaration in a party platform. If the party agrees to an enforcement program, every man who serves in it, even if he is not personally interested in the laws, is committed by his position. If we do not have a platform declaration to guide our voters in their choices, any politician can interpret any election as a wet victory as well as a dry and you have a non-committal attitude on the part of your officials."

SOME SPEAKERS ARE GIFTED IN ORIGINALITY OF THOUGHT, others in originality of phrase, a few in both, and many, alas, in neither. There are men who can clothe a platitude with such new and attractive terms that they actually set a style. Then there are those who take an original thought—if such there be—and by their threadbare phraseology make it look as though its garb had been picked up at a literary rummage sale. William Watkins Reid has been collecting antique phrases until now he has an exhibit which ought to be put in a museum so that aspiring speakers and writers might learn what to avoid. The Christian Advocate has shown these specimens:

"The greatest single influence in—the outstanding event in the history of—his gracious ministry—projected his unique personality—a world church—evidence of abounding life—offer an insistent challenge—we respectfully remind the government that—we commend to your sympathetic consideration—we observe with grave apprehension—assumes no uncertain attitude—we record it as your deliberate judgment that—we

urge on our representatives—America holds a strategic position—it is our firm conviction that—far-flung fields of service—the clarion call to—reads like a romance—we unhesitatingly affirm that—we call upon this conference to—a courageous consideration—ushering in a new Pentecost—there never was greater need for—the church is to be congratulated upon—warm in their praise of—the outstanding enterprise—we have the high honor today—a healthy increase—a delicate situation—inestimable service to—I am here to say that—I want to ask your indulgence while—it is the psychological moment—I simply want to leave with you the thought that—the situation is most desperate—the magnitude of our responsibility—a singular pleasure.”

BOOKS

THE UNIQUE STATUS OF MAN ¹

THIS fascinating volume represents the New Era lectures of the University of Southern California for the year 1927. The author, Professor Carr, of the University of London and visiting professor in the department of philosophy of the University of California, is best known to American scholars as the foremost English interpreter of Bergson, and especially as the translator of Bergson's great book, *Mind-Energy*.

The work now before us is of outstanding significance as well as of intense interest for two reasons. It is a careful and able historical review of the free-will controversy in its various phases, and in addition is a very competent discussion of this central problem of personality in the light of the most recent developments in natural science. This latter point is worthy of more than merely conventional emphasis. Judging from what one reads, a great many of our leading psychologists, particularly our psychological "physiologists," have not even heard of the newer science. Of some of these Charles Johnston says:

"So, relieved of the dead weight of 'matter' the students of physics and chemistry have given free play to their minds and intuitions, with the result that the greatest of them, men like Millikan, Pupin, Lodge and Soddy, speculate quite optimistically concerning immortality, or declare themselves convinced already of its reality. Not so the physiologists. Perhaps they do not realize the present status of these more living sciences; perhaps they are still thinking the thoughts of 1859, when dear old Darwin emerged from 'doing his barnacles' and published the *Origin*. Some one should 'take a corkscrew from the shelf' and wake them up, or at least wake up their too credulous readers." (New York Times Book Review, May 6, 1928.)

¹ The Unique Status of Man. By Herbert Wildon Carr, Hon. D.Litt. (Durham), Hon. LL.D. (Southern California), of the University of London and of the Department of Philosophy, University of Southern California. New York: The Macmillan Company. 1928. Pp. 216. Index.

In refreshing contrast with these "Why We Behave" books, with their obsolete biological mythology, Professor Carr sets the problem of freedom, which is obviously central alike in education, ethics, and religion, in the full light of the new knowledge and of the philosophy which is endeavoring to interpret the new knowledge. It is, therefore, a really live and contemporaneous book. Turning now to the book itself there is one preliminary consideration of great interest. The original lectures, which have become the chapters of the book, were, as stated above, delivered upon the New Era Foundation. The charter of this lectureship is as follows:

"It is desired that the subject be one related to the development of Christian truth, a consideration of some timely and vital phase of the subject, which will aim to be a contribution to the religious thinking of the day, especially from the Christian standpoint" (p. 7).

This constitutional statement is particularly significant in view of the fact that Professor Carr's predecessors in the lectureship were four bishops of the Methodist Church. The interesting fact here is the manner in which Professor Carr relates himself to this charter, or declaration of purpose on the part of the trustees of the Foundation. He says:

"In accepting the invitation I felt that I could follow the instruction in the spirit and in the letter. I am not associated officially or unofficially with any of the Christian denominations. I am a teacher of philosophy. Yet as a philosopher I realize that I could not if I would and would not if I could dissociate myself from Christianity as the vitalizing movement which alike in substance and in form has determined the direction of modern philosophy." (P. 7.)

He goes on to say that there is a "sense in which all modern philosophy is Christian," inasmuch as it involves an "entirely new idea of the interpretation of history itself." (P. 8.) Apropos of his own discussion of the problem of free will Professor Carr says:

"The idea of freedom originated in the Christian conception of man's relation to God and the problem of freewill first

became explicit in the development of Christian doctrine" (p. 8).

The course of the discussion begins with the "philosophical interpretation of history which the Apostle Paul made the ground of the Christian revelation," passes from this to the development of doctrine in the Reformation, and from there to the modern broadening of the problem in the discussion of the relationship of mind to nature.

There are six chapters in the book. The chapter headings give a very clear view of the development of the discussion, while the summary analyses under these headings are sufficiently full to enable the reader who is familiar with the history of philosophy, to follow the outline of the argument almost without reading the text. The problem is discussed, then, under six aspects—its theological form, its metaphysical form, in relationship to empiricism and natural religion, in relationship to nineteenth century materialism, in relationship to the modern conception of relativity, and, finally, as a positive conception related to the conception of "living activity" and the new theories of emergent and creative evolution.

All through the discussion there are points of vital interest which invite comment and criticism. One of the most interesting of all these is the discussion of Hume and his *Dialogues Concerning Human Nature* in the third chapter. Any adequate discussion of the issues raised by Professor Carr is impossible within the limits of a review article. It is sufficient to say that if our author's view of Hume's purpose and meaning in the *Dialogues* is correct and at all likely to prevail, the traditional view of Hume's position will have to be almost completely changed. In passing, it may not be inappropriate to suggest that a thoroughgoing discussion of Hume's attitude toward historic Christianity would be a fitting subject for a leading article in *THE BIBLICAL REVIEW*. *Verbum sap!* Let us now turn to the last chapter of this important and rather exciting book, that, like a good mystery story, which it not distantly resembles, comes to a climax at the end.

Professor Carr affirms that, "There is only one way to philosophize, and that is to explain the world by the reality which we actually experience in ourselves." (See p. 196 f.) When we do so we discover that, "contrary to what we at first imagine [and it may be added contrary to what most people think], spontaneity is prior to necessity." Determinism is brought about as a limitation of freedom, which is an inherent and primary possession, *in the interest of efficiency*. Freedom needs an instrument in order to express and realize itself, for example, let the reviewer say, as steam is shut up in a cylinder in order that its expansion may do work.

Necessity, if absolute, would smother individuality, and yet without necessity individuality or freedom could do no work. "Freedom must generate its negation, necessity." "Finality and purpose can only be interpreted in terms of free activity, efficiency and means or instrumentality only in terms of necessity." Dr. Carr's great illustration is taken from the life of the honeybee. Its actions are individual and therefore free—but directed to ends which belong to the community, and, therefore, so far as the individual is concerned, restricted and necessitated in every respect. The bee is free to accomplish ends which it does not choose and cannot change. The result is "to leave freedom unimpaired but to direct the activity which is freely exercised into channels which are rigidly confined" (p. 99). Recognizing that everywhere the mark of the world is freedom and that necessity is a secondary product, we are able to see that the problem of freedom has now been not only changed but actually inverted.

The problem has been to find "a locus for spontaneity in a world of universal determinism" which seems to leave at best a very shadowy role indeed for freedom to play. Now, on the contrary, we see that *freedom* is the fundamental fact, and "our problem is to discover how from it and by it necessity and determinism are generated." When we come to human freedom we all meet with a new and most entrancing complication of the problem—an apparent exception to what Dr. Carr calls "the rule that the creativeness of evolution is manifested in

contrivances which secure efficiency by restricting freedom." In the development of reason freedom has widened the opening for its exercise and dug for itself a far deeper channel. And here is a key sentence:

"What distinguishes man from the lower animals is not the efficient organization of his body but the degree of freedom which the intellectual mode of activity puts at man's disposal" (p. 207).

It would be an offense against brotherliness to tell more of what is contained in this stimulative and suggestive book. I have not ventured hitherto to say anything about one point, but this book deserves a niche of its own among philosophical books because it is not difficult to read. There are points in the discussion with which some may be disposed to quarrel, which is quite usual if one really says anything of importance, but, for the most part, Dr. Carr's attitude to Christianity is fair and friendly far beyond that of many philosophers who have the public ear. It would be well worth while to read the whole book for the sake of the quotation from Hegel with which it closes.

LOUIS MATTHEWS SWEET.

TRANSITION²

IN LESS than two years Will Durant has emerged from the obscurity of a teacher at the Labor Temple, New York, into recognition as one of the leading literary minds of the day. The magic wand which wrought this miracle was the writing and publication of his book, *The Story of Philosophy*.

The same humanizing gift which made the story of the philosophers interesting to millions of people who, up to the time that this book was published, had found philosophers very dull and uninteresting, is given full chance to humanize the author's own life in this, one of the most human autobiographies ever written. It belongs with the confessions and *apologiai* of the past. For it is this element of self-disclosure

²Transition: A Sentimental Story of One Mind and One Era. By Will Durant. New York: Simon and Schuster. 1927. Pp. 352.

that makes it readable, apart from the experiences it records. Upon no other ground could a young man, still in the first three years of his fame, hope to interest the general public in the story of his private life.

The title and its subtitle are no indication whatever of the real character of the contents of the book. He speaks of himself as a philosopher, and of this story as "a mental autobiography," but we find here, not the story of a mind, but the story of a personality. The metaphysician in the psychological make-up of Mr. Durant is always at the mercy of the impetuous, emotional, irrational, impulsive self. We have here the story of the transportation of a mind by emotional experiences from one field of experience to another. Durant's personality is the common carrier, and his mind is the passenger. After he has arrived the mind is allowed to wake up and take observations and get its bearings. But it rarely enjoys the privilege of being consulted as compass or guide. This is the reason why his confessions are fascinating—they are elemental, vital, real.

To get a clear idea of the truth of this description, the reader need do no more than glance over the titles which head some of the chapters. They are typical of the nature of the personality of the author and of the dramatic incidents which the book contains. Some of them read as follows: I Lose My Innocence. I Put on Pants and Become a Saint. I Get a Bloody Nose. I Fall in Love. Love Among the Ruins. I Commit Suicide. I Convert the Church to Socialism. Catastrophe. I Make a Flying Leap. My Friends, the Anarchists. I Am Blown Up. I Go the Way of All Flesh. I Become a Daddy. Entsagen.

Through fourteen chapters the story runs, from the childhood experiences of a mill-worker's needy home, where with his French Canadian parents William, and several other children, suffered the poverty and hardships of the industrial worker's child. His precocious mind soon attracted the attention of the nuns and priests in the parochial school, and he was selected for the priesthood. That this career was selected for him, and

not chosen by him, is evident from the first; but he worries along in the school, with his mind and heart in another world. This was the period when he was forced to live in the world of the imagination, and the companions which he chose for his associates were very strange for a future priest. The process by which he was drawn away from the Church is well summed up in this passage:

"I arrived at Fitzgerald's *Rubaiyat*, and found atheism, determinism and epicureanism beautified beyond resistance. I went back to Byron, and understood his deviltry a little better than before; I read *Don Juan*, and though I never finished it, it finished me. I concluded that almost every independent spirit of the nineteenth century had been an agnostic or an infidel." (P. 62 f.)

The end comes in this fashion:

"One night I had been reading some of this heretical literature until a single stroke of the clock aroused me into the realization that it was time for sleep. . . . My reading through at last, I knelt by the bed and began to pray. Dimly I saw my faith slipping from me, saw myself left standing as if naked on some lonely shore, with the darkness falling down around me. . . . I did not want to lose my father's respect, or my mother's love. I begged God to tell me how to answer these books, how to be strong against this blasphemous poetry." (P. 63.)

Then follows this dramatic passage:

"I prayed a long time, and then fell wearily into bed. Even as I passed into sleep I had a vague feeling that my prayers were useless, that there was no one in the skies to answer me. The next morning I did not pray, and I did not think; a dull certainty had settled down upon me. As I went to school I kept whispering to myself, in horror, the word which I had been taught to dread beyond all others in the world: 'I am an atheist. I am an atheist.'" (P. 63 f.)

At this critical period in his life we come upon this interesting observation:

"Perhaps if I had been patient for a year I might have recaptured the old faith, on Pascal's principle that one should cross one's self frequently with holy water—*celà vous abêtira*.

But now two experiences came to me which drove religion into the neglected backwater of my life. One was socialism, the other was a girl." (P. 71.)

The point the reader should keep in mind is, that the crucial moments in the author's life are not philosophical, but biological and psychological. The appeal of socialism to the son of a millworker, and a girl, are in point. After a short time spent with the socialists and then as reporter on *The New York Journal* he was so disillusioned that he began to feel that the only hope for humanity was in converting the Roman Catholic Church to the socialistic program. In order to do this he must needs be in the priesthood. A young friend of like mind agreed to go with him into the church in order to warm up the priesthood to this idea. So we find him again in the seminary. Of this move he speaks in this significant way:

"It was, for me, an act of hypocrisy, generosity, idealism and egotism. After two years of effort I had had no success in recapturing either the old piety or the old faith." (P. 124.)

The reason for his failure is to be found in this statement:

"The idealism and egotism were inextricably mixed, as they so often are. I took with Quixotic seriousness the mission I had assigned myself, of working within the Church to ally it with socialism; and I was prepared for a life of warfare to that end. But this was theoretical: what actually moved me was the vision of myself making fiery speeches for the cause, suffering contumely for it, and at last getting credit for its victory. In that dream of the future I saw my path as a Way of the Cross, with success arriving just in time to prevent a crucifixion. I would be the Pope of American Socialism, the Second Savior of the World." (P. 125.)

For a second time the dream of the priesthood is abandoned. It was no use to carry on any longer in the hope of converting the Roman Catholic Church to his idea of socialism. Two years in the seminary made this too evident. So one day the two young socialists went for a long walk together and frankly talked over their problems. Their conversation will be given in their own words:

"Look here, Jack, how do you feel about this seminary business?"

"It isn't as clear as it used to be."

"Still believe in socialism?"

"Yes; more than ever."

"And a socialist church?"

"We're up against a stone wall. The Modernist movement is dead in Europe, and it isn't even born in America. I never realized until I got into the seminary how absolutely the priests believe in every word of the defined faith."

"I'm beginning to lose hope," I sighed.

"So am I, Jack."

"I guess we've got to get out sooner or later."

"Yes. We've wasted two years of our lives here; we've been running around in a circle while the rest of the world has been moving ahead." (P. 139 f.)

The next morning our author sent to the head priest his confession, and received this word in reply:

"I'm glad you're doing this," he said. "I've known for a month past that you were slipping away from the Church. Some of your fellow-seminarians have reported to me the books you were reading, and various bits of conversation which they overheard." (P. 141 f.)

Then the priest offered him a position as a teacher in one of the schools, and they parted friends. This interview ended in this manner:

"He smiled as he saw the old tears blinding me, and put his arm affectionately around me.

"Some day," he said, "you will find a good wife, and you will have a child. Then you will be happy again." (P. 144.)

Back in the world again he rushes into all sorts of radical groups, and finds some satisfaction in lecturing to these people on the subjects they love. In one of these lectures he was carried into such extreme attacks against religion that he was reckoned as an enemy of the church and excommunicated. This was the hardest blow he could deal his deeply religious mother, and it almost killed her. The reader of the book will never forget the tragic cry of his mother: "My God! My

God! Give me back my son." Over and over again these words pour forth from her lips.

Because of this excommunication he is forced to leave home, and he breaks all ties that bind him to his family. Driven from home he next joins a group of anarchists and nearly loses his life. Sobered by the death of his three companions and given considerable time to reflect upon the spirit and methods of the anarchists he takes a trip abroad, and while there discovers America. He comes home and begins to teach in a liberal school, falls in love with one of his fifteen-year-old pupils, and after passionately yielding to his momentary impulse finds himself in the embarrassment of having avowed his love to her. His marriage and the arrival of a little daughter in the home complete his domestication. He calls it his transition. With the little girl growing up in his home he is "learning to hope again." Here the story ends.

One wonders why he calls this "a mental autobiography." Mr. Durant has not traveled the normal human cycle of experience from hope through despair to hope again by the higher mental or spiritual route. This is done daily by many, but he traveled by the primitive, elemental road. And that is why we cannot be sure that he really has arrived as yet, for his life is not ended, nor has all happened that can happen in marital and parental experience. For a teacher of philosophy, this is a most unusual life story, but well worth reading and pondering. Mr. Durant learned every important life lesson in the school of bitter experience. Will others learn from him, or in the same hard school?

ALBERT CLARKE WYCKOFF.

A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT ³

THE past decade has marked a distinct advance in the study of the Greek New Testament, and especially in the approach to elementary New Testament Greek. The revolutionary en-

³ A Manual Grammar of the Greek New Testament. By H. E. Dana, Th.D., and Julius R. Mantey, Th.D., D.D. New York: The Macmillan Company. 1927. Pp. xxii+356. Index. English-Greek Vocabulary. Folder with paradigm of verb.

lightenment that came to the technical Greek scholar in the discoveries of the papyri provided among other things a more excellent way for the beginner.

In commenting upon the contribution of these epoch-making discoveries, Dr. Goodspeed of Chicago has said that as a result, "New Testament philology has been emancipated from classical dominion and set upon its own feet." This does not detract from classical learning, but it points out a more direct approach to the study of New Testament language. The student need no longer traverse the circuitous route from his knowledge of classical forms to the simpler speech of the *Koiné*. He also who has neglected and thereby lost the benefits of earlier training in Greek is now invited, if not actually allured, to stir up the gift that is in him by textbooks dealing directly with the New Testament idiom, in the light of the most recent findings and based upon the most approved teaching methods. No preacher need lament his lack of ability to read or interpret the New Testament in its original tongue.

The reviewer has had a most interesting experience in the teaching of elementary New Testament Greek since the close of the Great War. At that time a choice of texts in this field was limited to the inductive method of Harper and Weidner and the little handbook of Huddilston. The deficiencies of the latter text became more and more apparent with each successive class. The advent of the new texts by Professor Machen and Professor Davis was therefore hailed with greatest appreciation. Each was used with different classes and with most commendable results.

While the latter texts cover the same ground different teaching methods are employed. Professor Machen follows the older order in accepting the five noun cases of classical Greek; Professor Davis adopts the newer approach in assuming eight noun cases as discovered in the current usage of the *Koiné*, and in viewing them from the standpoint of function rather than of form. Professor Machen makes it a point to select all examples and exercises from sentences other than those to be found in the New Testament and supplies them in

great abundance. He seeks a proficiency for the student in reading Greek, which is independent of any knowledge he may have of its English rendering.

Professor Davis takes practically all sentences in his exercises from the New Testament itself, and has comparatively few not very well selected. He seeks to familiarize the student directly with the New Testament phraseology as found in its various combinations in the original. The former expands many of the explanations in his text almost into essays, while the latter is at times almost too concise. Both texts have their excellencies and each its limitations. The latter, now in its fourth edition, has found a wide acceptance, and its reception speaks well for the teaching methods used and advocated.

The new Manual Grammar of the Greek New Testament, by Dana and Mantey, is in no sense a rival to either of these beginner's texts. It is not an elementary text. It is designed to meet the student where these texts leave him. This grammar is based on the same teaching principles adopted by Professor Davis. In accepting the eight noun cases, the authors express their conviction that, "The twentieth century will unquestionably see the full and final victory of this far more logical and historical interpretation of the cases in Greek, as well as in other Indo-European languages" (p. 68). Dr. Dana is Professor of New Testament Interpretation in the Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Dr. Mantey holds a similar chair in the Northern Baptist Theological Seminary in Chicago. In their Preface the authors justify their contribution in this volume as follows:

"The primary consideration which induced the authors to undertake the production of this manual was their own experience in seeking to find among the number of great treatises already in existence on the grammar of the Greek New Testament a work readily adapted to class-room use. That we need at this time another exhaustive treatise on the grammar of the Greek Testament is doubtful; that we need a practical and adaptable textbook is beyond question. Just here is where we have sought to make a worthwhile contribution." (P. vii f.)

The work in its present form is a revised and expanded edition of a text published in 1923 under the title, *A Manual For the Study of the Greek New Testament*, which had a very limited distribution. A comparison of the two volumes reveals a number of expedient modifications in the newer manual and the addition of an Appendix consisting of paradigms, exercises, an English-Greek vocabulary, and an Index. The same general plan, however, is followed throughout: An introductory discussion of historical relationships and developments in Greek language; Part I. Accidence (three chapters); Part II. Syntax, The Noun (five chapters), The Verb (eight chapters), Clauses (thirteen chapters).

The authors have correctly entitled their work a manual, for it is far more than a mere reference book, or catalogue of rules. They believe with Robertson that, "The scientific grammar is at bottom a grammatical history, and not a linguistic law-book. The seat of authority in language is therefore not in the books about language, but the people who use the language." (P. 60.) This viewpoint is consistently carried out. For instance, the student is reminded that,

"Syntax is the process of analyzing and classifying the modes of expression presented by a language" (p. 59).

"A noun is a vocal sound by which one designates a fact of consciousness. This vocal sound may be mediately represented by written symbols. As utilized in processes of thought the noun may be employed and qualified in various ways. This group of contextual relations gives to us the subjects to be treated under the syntax of the noun." (P. 62.)

Hence case, the preposition, the adjective, the pronoun, the article.

"A verb is a vocal sound by which one makes an assertion relative to a fact of consciousness. . . . The relations which condition the assertion determine variations in the function of the verb." (P. 63.)

Hence a consideration of person, number, voice, mood, tense, infinitive, participle, adverb, conjunction, and particle. Any student of language recognizes that such a process as

applied to the people who spoke the language "is essentially historical and not philosophical."

The authors of this manual are not only interested in Greek; they are interested in teaching Greek. They suggest for instance in their treatment of clauses (which constitutes one of the leading features of the book) that,

"the clause is a unique element of syntactical structure and cannot be adequately comprehended until all its phenomena are presented in a single systematic view. There will also appear duplication between different groups of clauses. . . . But in such repetition we venture to sacrifice rhetorical propriety to pedagogical efficiency." (P. 268.)

The illuminating discussions based on this viewpoint are illustrated by concrete instances printed in the text and supplemented by citations to similar usages in the New Testament.

Another commendable feature of the book is its treatment of prepositions. Each preposition is studied according to its root, resultant, or remote meaning, and its use in composition, and is illustrated by copious examples. Any student who faithfully goes through the process suggested by the manual will be delivered from the temptation to jump at doctrinal conclusions, simply because a certain preposition occurs in a given passage.

One other example will suffice to indicate the pedagogical viewpoint of this manual. In presenting the function of the article one is reminded that,

"The danger is that we will approach the matter from the wrong side; that we will view it from the standpoint of the force of our modern English article rather than consider it in the light of its own origin and history. We must take our stand at Homer and look down toward the New Testament, and must not, from our present English idiom, look back toward the New Testament." (P. 138 f.)

Numerous citations of grammatical and linguistic authorities are present everywhere throughout the book. While the authors have given due attention to method of instruction, they show no lack of scholarship in their chosen field. Their work

as it stands is adaptable either to individual or group study, and for this purpose it may be most heartily recommended.

HOWARD TILLMAN KUIST.

CHRIST AT THE ROUND TABLE ⁴

MOTHER INDIA, or India at its worst, needs to be supplemented by Christ at the Round Table, or India at its best, before one can claim to have seen the real portrayal of that contradictory land.

It is recognized by the author, who has spent many years as a missionary in the Methodist missions in India, that "In an atmosphere of debate and controversy the deepest things, and hence the real things of religion, wither and die." So he prefers to take us away from religious disputation to the friendly cordiality of the round table. Providentially, by the invitation of a Hindu friend, our author went to a tea party where he might talk more informally than was possible on the public platform of the intimate personal phases of his religious life. Then and there began a series of meetings which, spreading over India, gave the material for this revealing book. The informal, easy give-and-take of these heart to heart talks led to a personal probing of the author by the interested religionists who sat with him at the table. Hindu pundits and sadhus, Christians, Moslem priests, Buddhist monks, orthodox and liberals of various degrees—all make their contribution to the book.

The group at any particular round table was limited to about twenty members, about a fourth of them Christians. Those invited were the "really religious, the best representatives of the faiths" of India. The aim of these conferences was succinctly set forth in the words of the quest of Swami Vivekananda, "Have you found God? Can you tell me how to find Him?" Faults and errors of others, arguments and disquisitions, were all ruled out, so that the conferences were

⁴ Christ at the Round Table. By E. Stanley Jones. New York: The Abingdon Press. 1928. Pp. 328.

"remarkably free from wordiness"—a noteworthy accomplishment in wordy India. The views given are from notes, carefully made at the time, of the various statements.

Many of these statements are indeed worthy of note, of which only a few can be quoted. A Hindu pundit learned in Sanskrit lore says: "I cannot realize God in the worldly affairs I am engaged in. . . . One has to give up all worldly pursuits if he is to realize God." A Hindu doctor says: "I am a Christian, but I have not taken baptism, for I feel no need of it." A Mohammedan pleader said: "The great prophets did not count much—Jesus, Buddha, and Mohammed. It is God who really matters." A Mohammedan sufi, or mystic, said: "I have found something. It is light and joy and strength. It is surrender to the will of God."

But our author was not satisfied to take testimony from those only who happened to come to his meetings; he sought out those who were recognized as India's holy ones, those who by report had already attained, and of all these he says:

"Out of the scores of conferences only five or six men impressed us as having found something comparable to what the ordinary sincere Christian is finding through Christ. Three of these were Hindus who were inwardly saturated with Christian ideals and were living in fellowship with Christ. Another was a Mohammedan sufi who seemed to have found inward peace and harmony and light. I learned that he was a teacher in a Christian school, and he told me privately that when he read the Sermon on the Mount, he could not keep back the tears." (P. 60.)

The fourth was a poet and the fifth a Sikh doctor who found peace through devotion and service.

"The above is the sum total and it is meager. And this is not at its lowest place but at its highest place where Hinduism is supposed to make its supreme contribution."

Did he meet Gandhi? He did. Some of his friends feared to have him come into close fellowship with him and with Tagore, but Mr. Jones came away more a missionary than ever, more convinced that only Christ can bring light to

India. Gandhi, though, was almost persuaded while in South Africa to become a Christian, but when he went to church he found the sermons dull and uninteresting, and the congregation undevout and worldly-minded. He gave it up. Many such services might one find in America. The reviewer has often felt that our Christianity, the type of it that one often finds as preached and lived, is not worth exporting. It lacks dynamic. There is not enough really vital power in it. It may suffice for a land where public opinion tends to keep one straight, but east of Suez, "where there ain't no ten commandments," one needs that vitalizing type which we find in Water Street, able to rescue the down-and-outs.

His chapter on The Trend Toward Experience should be burned into the hearts and consciences of the home church. Christ must be a definite experience. We must know God if we are to lead others to Him. So our author pleads "for the normal Christianity which is Pentecost, where the church lives radiantly and victoriously."

"For Pentecost is not an event in the past—it is a continuing principle in the present wherever men accept the offer. . . . Our greatest danger is not from anti-Christianity, but from sub-Christianity. 'Heal me at the heart and let the world come on.'" (P. 139.)

And again,

"We have taught India reverence for Christ, but we are not able to teach her realization of him, for our own realization is dim. Were it clear and victorious, it would be a flame that would race through the tinderred soul of India." (P. 150.)

The saddest chapter of the book is chapter viii, Almost. India is the land of almost. Would that the silly women who are led captive by the glamorous Easterners, and who rave over swamis and pundits, Brahmins and Buddhists, Theosophists and sufis, could assimilate the truths of this chapter. Then the raving would cease, and the foolish following would be ended. To justify the title of this chapter the author quotes from a Brahmo Samaj preacher who, on being asked if he had

found satisfaction of soul, replied, "I cannot say that I have found, but I believe satisfaction is in sight."

"Buddha almost saw the light. A ray as from the cross struck his soul. He saw that desire was the root of our misery and so far it is deeply true, but he did not see that desire can be quenched in a higher desire—the will of God, and that this opens the gate of life. He saw only the negative side, tried to snuff out desire and opened the gates to Nirvana—annihilation. The light within him turned to darkness and how great was that darkness! Almost!" (P. 143 f.)

Some have thought to find the Gospel in the Gita, but not so our author. The best he can find there is a belief in God, and a desire for incarnation, but it is only a caricature—almost again. Once it seemed as if India might unite, in opposition to Britain. Almost, but not quite. Moslem and Hindu were ready to be brothers—almost. The great religious leader of the last century, Keshab Chander Sen, and Gandhi, the great leader of India in this century, saw the light—almost, but yet they saw it not. Mr. Jones pays high tribute to Gandhi for his insight into the power of self-sacrifice and his appreciation of the meaning of the cross, the might of sacrificial love. "When we saw Gandhiji apply this method we held our breath—the universe did. Would he show us the way out? He did—almost." (P. 146.)

But the almossts are not all in India. The Western church has suffered this same blight. Our divisions, our emphases on these divisions into denominations, our too frequent substitution of a creed for Christ, of education for spiritualization, of Westernization for Christianization, of form for life—these leave India cold.

"If the Christian Church could ever really say 'Hallelujah,' and say it from the depths, say it with its whole being, we could set India aflame. And when India burns with God, the world burns. But we are not saying it." (P. 150 f.)

Surely this book has a great message to the church at home, a call to dig deeper, to find hidden sources of life and power, to shun the lure of materialism and give itself to the

real, spiritual forces that will have the same effect in the twentieth century that they had in the first, for

"The church here and at home is in a state of Almost. We are fumbling at a time when a spiritual crisis has seized the soul of the whole of the East . . . men are striking their tents to go on a quest for *life*. And we have Life to offer them—but we are only *almost* offering it and showing it." (P. 153.)

The orthodoxy of the author has been widely denied. His former book was spoken and written against, as subtle Modernism. Perchance the same charge will be made against this book. That it was hypercriticism to fault *The Christ of the Indian Road* was the feeling of many who have no leaning toward Modernism. One is curious to see if the same parties who condemned the earlier volume will also condemn this one. With his chapter on Certainty and Authority some may find fault. He raises the question, whether we shall find authority in, "1. An Infallible Church; 2. An Infallible Bible; 3. An Infallible Christian Consciousness." He repudiates the first, but not *in toto*. He cannot find verbal infallibility sufficient, though he does feel that we may find a vital if not verbal spiritual certainty.

If mysticism be defined as "the science and art of Christian experience," then it is along these experimental and supersensuous lines that the unity of the church must be brought about. To this our author calls attention, having found that, "Easterner or a Westerner, a brown man or a white man, a High Church Anglican Bishop or a Salvation Army officer, a Mennonite or a Methodist, a Protestant or a Roman Catholic—wherever men experienced Christ in reality we felt they were one. . . . The Christian Church is the most united body on earth when it is really Christian." (P. 168.)

Yet he does not flee for authority to "Christian Consciousness," but he brings the historical into experience, and finds that authority lies in all three of these, the Church, the Bible, Christian Experience.

"Each contributes. That place of final certainty and authority is at *the junction where the Jesus of history becomes*

the Christ of experience, and where the resultant individual experience is corroborated and corrected by the collective experience." (P. 169.)

Surely it is only as we test and prove the truths of our Bible, as we reduce them to experience, that we become what our Lord said we must be, "witnesses" of the truth. "Taste and see that God is good," said the Psalmist, and we do not find discord in this position of The Round Table.

Out of his experience with interpreters, as he went here and there, often speaking to those whose languages he did not know, we get some fine illustrations of divine truth. There was the interpreter who "knew it all," and would take no advice; the one who changed the message out of recognition, and killed it; the one who was a dead repeater of words, a phonograph; the one who feared the message might rouse the people; the literalist who translated "she was tickled to death" by "she was scratched till she died"; the nationalist who seized that opportunity for his own ends; the composed and stiff, but, later, enthusiastic interpreter; the earnest, overstrained interpreter, who spoiling everything in his anxiety to be effective. Then he mentions some of the great interpreters, one who couched Western references in Oriental phraseology, "understood of the people"; another whose whole-souled devotion to God warmed up the heart of the preacher and quickened him to hasten his own pace; of another whose life of devotion and Christlike living made his words doubly effective. Is there not to us all in these successes and failures a strong admonition as to how we should seek to interpret the message of the Gospel?

But the author passes beyond the nationals and calls the missions to sit at his Round Table and discuss their objective. If he is to be believed, the aim of missions is the production of a Christlike personality, through faith and service and self-sacrifice. The active, aggressive virtues of the West do not appeal so strongly to India as do the passive virtues. One day a Hindu said, "We are moved by what you say about finding *jiwan mukti*—living salvation. Now we Hindus feel that if a man has *jiwan mukti*, he will be delivered from the five sins:

Kam [low desire], Krodh [anger], Moh [avarice], Lobh [craving for things], Ahankar [self-assertion]. Have you been saved from these sins?" What, my reader, would you have said?

"The love of Christ," said a Hindu, "is more dangerous than the sword of Islam," and that love must be translated into life, reduced to action, incarnated by those who would lead India, or America, to Christ.

Do we take ourselves too seriously when we speak of our land as "God's country"? Have we of America handicapped our Lord in His efforts to reach India? Does our "money talk" so loud that the nations of the East cannot hear "what God the Lord will speak"? Have we entered into Christ's death and caught the meaning of His cross?

Perhaps the critics will be satisfied when the author says that he finds his soul assenting to "the deity of Jesus, the virgin birth, the atonement for sin, the miracles of Jesus, the inspiration of the Scriptures and the new birth," even though he assents to the Modernist's demand for "the scientific method of asking for the facts in religion, and in the application of the gospel to the social as well as to the personal." "I belong," says he, "neither to the Fundamentalists nor to the Modernists."

Read the book; ponder its challenges; transmute it into life; realize that self-surrender is the door to abundant life; enter into the strength of one of its last sentences, and the book will not be lost on you:

"I do not want anything, therefore I am afraid of nothing."

THOMAS F. CUMMINGS.

ISRAEL AND BABYLON⁵

THE learned author of *Israel and Babylon* dedicates this work to Professor Arthur S. Peake, whom he calls "my teacher and friend." This shows at once the standpoint from which Dr.

⁵ *Israel and Babylon*. By Lansdell Wardle, M.A., D.D., tutor in Hartley College, Manchester. New York: Fleming H. Revell Company. 1925. Pp. xvi+343.

Wardle discusses the important subjects with which he is dealing. He accepts the current theories of the Graf-Wellhausen school of criticism, at least in their main and fundamental positions. However, he is very cautious in adopting any statement without having first clearly set forth all the objections which might be presented on the other side. Therefore we would say that, notwithstanding his liberal view, the spirit of Dr. Wardle is rather that of a "conservative." This, indeed, distinguishes his work from that of most of the writers of his particular school of criticism.

Furthermore this fairness of treatment leads him to make quite a number of exceptions and reservations to the generally accepted theories of the writers of his own school, in this way showing the fundamental weakness of their positions. This seems to us perhaps the most valuable contribution which he makes to the study of the Old Testament in general, and in particular to the subject which furnishes the theme of the book, Israel and Babylon in all their relationships. He makes a very interesting and important statement on this point at the very beginning. In the introductory chapter he informs us that his own views of the relations of Israel and Babylon have suffered a great change:

"It may seem that the conclusions reached in the several discussions are so grudging in what they allow to Babylonian influence as to suggest that the writer is prejudiced against the admission of such influence at all. As a matter of fact he began his studies with the general impression that the extent of dependence was greater than a closer scrutiny of the evidence leads him now to suppose. He has endeavoured to avoid the stating of theories as though they were established truths, and has felt at times that he might have obtained high marks for the examination paper on 'saving clauses' which Samuel Butler describes as a part of the course in the Erewhonian colleges." (P. 8.)

All this sounds very different from what we usually expect from writers of the Graf-Wellhausen school, and it is very gratifying to realize that Dr. Wardle has consistently followed

this principle in the present volume, the general scope of which he expresses in these terms:

"It is generally accepted that, even though we may regard the Bible as a unique book, we can no longer study it satisfactorily in isolation. The recognition of this truth has deeply influenced the whole movement of Biblical scholarship during the last generation. . . .

"While the Biblical student must devote attention to the whole series of problems which develop out of this extended view, I venture to think that for the Old Testament none of them is so important as that raised by a comparison of the religion and traditions of Babylon with those of Israel. The literature dealing with the subject is so extensive as to be almost intimidating. . . . the ordinary student or minister who has not access to a large library may find it difficult to get a comprehensive view of the problem. In this volume I have attempted to provide material which will enable him to do this. My aim, indeed, has been to write such a book as I should have been glad to have written by some one else for me. . . . So far as I am aware, there is no single book which traverses all the ground I have attempted to cover." P. iii f.)

A single glance at the table of Contents reveals the fact that important topics covering a wide range are treated. With reference to the early inhabitants of Palestine Dr. Wardle says:

"Concerning the earliest inhabitants of the country we know little or nothing, but probably as early as 4000 B.C. Semitic influence can be traced" (p. 12).

As to the identity of the Habiru with the Hebrews he says:

"It is agreed that there is no phonetic difficulty in equating the names. The identification of the peoples, originally proposed by Conder and Zimmern, is supported by Knudtzon, Winckler, Bezold, Eduard Meyer, Guthe, Nöldeke, Burney, Kittel, and Böhl, among others, and is probably, though not certainly, correct. It should be carefully noted, however, that the identification is construed to mean rather that the Hebrews are a branch of the Habiru, than that all the Habiru are Hebrews." (P. 41 f.)

Further on:

"The most likely solution of our problem is that we are to find in the Habiru of the Tell-el-Amarna letters one element

of the people whom we know as the Hebrews. This must be qualified by a recognition of the truth that the Habiru embraced more than the Hebrews; this hypothesis finds support in the fact that Gen. 10 represents Heber as father of other Semitic stems beside the Hebrews. . . . The Habiru are generally supposed to be of Aramean stock." (P. 44.)

With reference to the Exodus Dr. Wardle thus expresses himself:

"There can be no reasonable doubt that some part of the Hebrew nation endured a period of oppression in Egypt. We cannot believe that the national pride would ever have accepted an invented tradition that its ancestors long ago had been slaves in a foreign country. The 'house of bondage,' so often referred to, stands for a very real experience. We might also go further, and urge that among the several strains of which the Hebrew people is composed that which had come from Egypt must have been dominant, or the memory of the oppression would not have been suffered to appear so prominently in the records. Another truth may be regarded as equally well established: the deliverance of the people from the 'house of bondage,' the Exodus, must have been accompanied by some very striking event that caused it to be recounted through the generations as the outstanding example of Yahweh's intervention on behalf of His people.

"The most probable period for the entrance of Hebrews into Egypt is that of the Hyksos domination [roughly 1800-1600 B.C.], though the tradition as to Abraham's sojourn there may mean that there had been a still earlier immigration: this, however, would seem to have been of comparatively short duration." (P. 45.)

As to Abraham himself:

"For ourselves we believe that Abraham was an historic person, and that the story of the migration from Ur of the Chaldees by way of Harran to Canaan rests upon a sound tradition. . . . Those who accept the superficially attractive, but far from demonstrable, theory that Amraphel (Gen. 14) is to be identified with the great Hammurabi, often proceed to the deduction that Abraham must have been a contemporary of Hammurabi; they would consequently date the Abraham migration in the first century of the second millennium B.C. This, however, is an exceedingly hazardous speculation, for,

whatever old historic traditions may be enshrined in Gen. 14, the chapter can certainly not bear the weight of such a synchronism." (P. 40.)

In reference to the religious poetry of the Babylonians and its relationship to that of the Old Testament Dr. Wardle declares:

"In its form it reaches great heights of beauty, and not infrequently approaches very closely the poetry of the Old Testament. But, while we gladly recognize the evidence that in Babylonia there were yearning souls stretching out faltering hands to God, we cannot regard these penitential psalms as being on the same level with the hymns of the Hebrew temple. Over the best of them hangs the obscuring cloud of polytheism. They may at times equal the Hebrew psalms in their expression of the poignant sorrows of humanity. But they lack that note of supreme confidence in a righteous and all-powerful God to which the Old Testament Psalmist will rise even from the depths of his despair. And above all we miss in them the bracing ethical atmosphere in which the poets of the Old Testament lived and moved and had their being." (P. 93.)

Respecting Hebrew monotheism he is equally emphatic:

"Summarizing the whole position we may say, first of all, that such 'latent monotheism' as we find in Egypt or Babylon is quite different from the Old Testament monotheism. So far as it can be said to have any real existence it is a matter rather of vague philosophical speculation than of vital religion. It is, moreover, chiefly the product of syncretism, whereas the higher religion of Israel was characteristically intolerant of syncretism. It was esoteric, the possession of the elect and superior few, not striving to impress itself upon the popular religion by missionary activity. . . . And above all the Babylonian doctrine at its best lacked the tremendous emphasis on ethics which is the outstanding and determining character of Hebrew monotheism." (P. 139.)

In reference to Hebrew prophecy Dr. Wardle declares:

"The claims made for the existence in Babylonia of anything comparable with Hebrew prophecy have no sound basis, and even in its highest developments the religion of Babylonia falls far below the level of Old Testament prophecy. Above all, our investigation into the origins of Hebrew monotheism

seem to discredit the assertion that they are to be found in Egypt or Babylonia, and to show that this great truth was developed among the Hebrew people." (P. 332.)

As to the relationship between the Flood narratives of the Old Testament and the Babylonian traditions:

"While the traditions relating to the ante-diluvians contain elements which are common to the Old Testament and to Babylonia, and imply, at the lowest, a common source, the striking features in which the Biblical deluge story agrees with similar stories in the Babylonian records fall short of demonstrating any indebtedness upon the part of the Old Testament. It is, indeed, not certain that the Babylonian traditions are native to Babylonia. Even if it be conceded that for some material features Genesis is indebted to the Babylonian stories, this is a matter of small importance when we consider that the spirit which informs the Biblical story is utterly different from anything we encounter in the alleged parallels." (P. 333.)

As to the origins of the Hebrew Decalogue, the tetragrammaton, and the Sabbath Dr. Wardle similarly points out contrasts rather than comparisons.

These quotations are sufficient, we believe, to give a clear idea of the contents and of the spirit of the work under discussion. But there is another side to the picture, which we have hardly touched and which needs a little more elucidation in order that our review may be fair and complete. A few words from Dr. Wardle himself will be sufficient to show his fundamental attitude toward divine revelation and inspiration of the Scriptures:

"It is universally agreed that the supreme glory of Old Testament religion, and the abiding legacy which it bequeathed to succeeding generations, is its ethical monotheism. . . . the traditional solution was, of course, that this great truth was revealed in the beginning to our first parents, and that the subsequent ages of darkness are to be regarded as times of degradation and corruption. . . . Our fuller understanding of the ways in which the Old Testament came into being, and of the history of mankind, makes it impossible for us to accept this simple solution. The way in which God has led the stumbling feet of humanity along the path towards the goal of

every other science makes it antecedently probable that in theology, too, man started at the beginning rather than at the end." (P. 107 f.)

So while Dr. Wardle rejects the Scriptural accounts of the origin of true religion, he quite as easily accepts the idea of religion, as a purely natural phenomenon, in harmony with the evolutionary hypothesis. On this point, therefore, he has not made any variation from the ideas which his teachers expressed long ago.

This natural origin of Israel's religion is thus explained:

"The real source of Hebrew monotheism we should probably find, then, in the religious experience of Moses which underlies the tradition preserved in Exod. 3, an experience that produced in him an attitude towards the Divine from which monotheism follows as an inevitable consequence, though the end may be delayed." (p. 116).

He also expresses himself with equal freedom concerning Elijah:

"Yet it may be an exaggeration to speak of Elijah as a monotheist in the full sense of the word. Logically his position must have developed into one of theoretical monotheism. But the men of old time were wont, like their modern successors, sometimes to stop short of carrying out their premisses to logical conclusions; and Elijah seems never to have taken the step that would have made his monotheism complete." (P. 114 f.)

Finally, Dr. Wardle closes his volume with the following words which clearly express his fundamental idea of religion:

"But that which we most value in the Hebrew religion was not borrowed: it grew out of the spiritual experiences of Israel's great leaders and prophets" (p. 335).

In our opinion Dr. Wardle has supplied the Old Testament student with valuable information as to the conclusions which a careful and trustworthy scholar of the liberal school has been able to reach thus far, in the light of recent discoveries, and after a thorough and impartial examination of the evidence presented.

AGIDE PIRAZZINI.

FIVE "MUSTS" OF THE CHRISTIAN LIFE ⁶

THE books and lectures of F. B. Meyer have served to enrich the spiritual life of two generations. In a time when too much is said of the modern mind it is refreshing to come upon the writings of a veteran minister who utters an ageless message. One of the charms of old age is the linkage it makes between the present and the past; it binds generations together. The author of *Old Testament Heroes*; *Paul: A Servant of Jesus Christ*; and *The Shepherd Psalm* has given in this volume of sermons a crowning addition to his Christian life series.

The Five "Musts" of the Christian Life is a series of sermons and addresses delivered in 1927 at Northfield and other conferences in America. Dr. Meyer had entered his fifth score of years when he came across the Atlantic to deliver these addresses. For almost sixty years he has held a conspicuous place as a Christian leader. With his evangelical mysticism, he has done much to give direction to Christian thought in England and America. The Five "Musts" are those of The New Birth, Sacrifice, the Decreasing Self, Service, and Spiritual Worship and of the Holy Spirit. There are four additional sermons on: The Day of Pentecost, Reckon on God's Faithfulness, Fellowship with Christ in Service, and Our Knowledge of Our Saviour. Each sermon is preceded by a helpful chart and a brief prayer.

Speaking of our tripartite nature, he says:

"We are capable of touching three levels.

"1. *By the spirit* we touch the world above us.

"2. *By the soul* we touch the world around us.

"3. *By the body* we touch the world below us, the material world, to which our bodies are closely allied by the five gateways of sense—the eye, ear, nose, mouth, and by touch.

"*The soul* is the apartment of self-consciousness. It is the seat of our personality. There our individual character is formed and reigns. God says: 'All souls are mine.' Along the soul-level lie the faculties of conscience, will, thought, affection,

⁶ Five "Musts" of the Christian Life: And other Sermons. By F. B. Meyer. Chicago: The Bible Institute Colportage Association. 1927. Pp. 126.

business-faculty—all that contributes to our existence as individual units. From this soul-level is a stairway *upwards to the spirit*, through which we come in touch with God and the spiritual world, and a stairway *down to the body*, by which we come in touch with the world of matter. Alas! that the carpeting on the spiritual stairway is almost as fresh today as when first laid down, whilst that on the physical is almost worn to a thread!

“Thus man was made in the Image of God (Gen. 1:26).

“God is a Trinity in Unity: Father, Son, and Spirit, yet one (2 Cor. 13:14).

“And each of us is equally a Trinity in Unity: Spirit, Soul and Body (1 Thess. 5:23).

“In the little child, the *body* first appears, then the *soul* awakens to recognize, to express its needs, to cry, to talk, to act. Whilst after a while, as the child is taught to close its eyes and pray, a mystic look on the little upturned face reveals its capacity for the unseen, the eternal, and the divine.” (P. 11 f.)

This psychology is Biblical. It does not take account of recent wanderings in psychoanalysis and behaviorism, but it is near enough to conscious experience for those who are willing to live in simplicity. I do not mean to say that modern psychology has nothing to contribute. On the contrary, it has prepared the way for a better understanding of the Bible. But I do mean that modern psychology cannot leave us in the blind alley of the mechanistic theory of the soul.

In speaking of The “Must” of Sacrifice he recognizes the central place of the cross in redemption. Here is a fine passage:

“Yield yourselves to God as those who have risen from the dead, and surrender your faculties to God to be used by Him as weapons to maintain the right! You have become one with Jesus in sharing the benefits of His death, now partake of and manifest His risen life! He is the vine, be you the branches! Our old self was crucified with Christ, so that we should no longer be the slaves of sin; but as we shared Christ’s death, we should also share His life! Reckon yourselves, therefore, as dead to sin, but as living to God, through union with the risen Saviour! Let His Cross be the barrier between your former life and your present!” (P. 29 f.)

And here is an illustration of one method of dealing with a personal problem:

"A young girl who had become a true disciple of Christ, had partaken of the Holy Communion, and was teaching in our Sunday-school, brought me an invitation that had been sent to her, to join a very worldly set in an evening of frivolous amusement. Now, I heartily believe in all natural recreation and pleasure. High spirits! Bright faces! Dexterity in games! These so far as my judgment goes are perfectly consistent with a healthy Christian life. They must not be an end in themselves; but they help to maintain a healthy mind in a healthy body. But, in the case before us, those conditions were absent. This young girl would be tempted in her dress, and in conforming to certain phases of the modern dance, to overstep the limit which divides God's children from the fashion of this world. I did not desire to settle the matter for her; but resolved to teach her how to determine such questions for herself. I, therefore, drew on paper the picture of the Cross. On the left side I inserted the words—'The World, the Flesh, the Devil.' On the right side the words—'Resurrection, Ascension, Second Advent.'

"Where shall I write: 'Fancy Dress Ball'? Shall I write it here on the right hand side?"

"No, it will not do there."

"Then I proposed to put it beside the Crown of Thorns.

"No, it will not do there."

"Then I wrote it at the foot, by the Grave of Christ, through which she had passed in her baptism!

"No, it will not do there."

"Finally, after a pause, she consented to my writing the words on the left hand of the Cross, next to the World, which is still under the dominion of the Flesh and the Devil. She saw the incongruity of that kind of amusement with her profession of Christ, and caught sight of a principle which will guide her in all similar positions." (P. 30 f.)

Those who are to be engaged in Christian service will need words like the following from a veteran minister:

"It is a beautiful privilege to work along with Christ, but we shall not serve in that blessed apprenticeship long, without learning this lesson, that He has no pleasure in service rendered to Himself or others, that does not cost us blood! This is

characteristic of His own service to the world, and you will find that He will soon drop you out unless you are prepared, in your measure, to surrender yourself to the blood-letting, which alone counts in the service of humanity. As we look out on society today we can understand why so many lives are unhappy. They have never learned that the one secret of happiness is to give to the point of self-denial and self-sacrifice." (P. 112.)

Allow me to quote one beautiful last word, almost a benediction:

"After all there is only one thing, which really matters! It is 'the excellency of the knowledge of Christ Jesus our Lord.' The world is filled with discord and strife, with imitation and make-believes, with shams and counterfeits. In the shadows of the approaching night, it is difficult to discriminate between friend and foe, as between the different shades of color. But there is no mistake about Jesus Christ. Amid all the 'isms' of the present time, see that you do not lose Him, who is 'the way, the truth, and the life.' Possessing Him, we have the key to each of these!

"That then is our last word! Whatever else has been set forth in these pages of Calvary, the Ascension, and Pentecost—all must be subordinated to the one object of knowing, loving, obeying, and glorifying Christ." (P. 126.)

This book is both instructive and devotional. All that fire and spiritual intuition which made the Keswick conferences of forty and fifty years ago a kind of new school of Christian mysticism, with its effect on the Christian workers of that generation, breathes in these words of Dr. Meyer. As Paul gave weight to his authority by adding, "being such an one as Paul the aged," so might Dr. Meyer set his seal upon this latest volume of his sermons.

JAMES PALMER.